

PERSIAN LITERATURE

A BIO-BIBLIOGRAPHICAL SURVEY

BY

C. A. STOREY

35235



SECTION II

FASCICULUS 1

A. GENERAL HISTORY

B. THE PROPHETS AND EARLY ISLAM

R 016.89155 ~~35235~~
Sto



LUZAC & CO.,

46 GREAT RUSSELL STREET, LONDON.

CENTRAL 1935 ARCHAEOLOGICAL
LIBRARY NEW DELHI

Acc. No. ~~35235~~

Date. ~~Dec 1935~~

Call No. ~~PA 11~~

~~35235~~ 17

CENTRAL ARCHAEOLOGICAL
LIBRARY NEW DELHI

Acc. No. 35285

Date..... 21.12.1959

Call No... R. 216. 89155

Sto

PREFACE

THE first fasciculus of this work formed the subject of an extremely valuable review in the *Orientalistische Literaturzeitung* (1928, coll. 1121-7) by Professor H. Ritter, who had taken the trouble to examine most of the Istanbul manuscripts mentioned in the fasciculus and was thus in a position to correct much of the information which I had derived from the Turkish handlists. That these handlists, or many of them, were inaccurate was commonly known, but the extent of the inaccuracy, as revealed by Professor Ritter's corrections, was, to me at least, a surprise. "Bei der Auswertung der Stambuler Kataloge," says Professor Ritter, "wird nun freilich nicht immer genügend beachtet, dass etwa 40% der Angaben falsch sind." Fortunately in compiling the present fasciculus I have been able to draw information concerning the manuscripts at Istanbul from a trustworthy source. In a series of articles entitled *Les manuscrits persans historiques des bibliothèques de Stamboul* and published in the *Archiv Orientalní* (vol. iii (Prague 1931) pp. 87-118, 303-26, 462-91, vol. iv (1932), pp. 92-107, 193-207) Dr. Felix Tauer has accurately described most of the historical manuscripts in the Istanbul libraries.

In the preface to the first fasciculus I expressed regret that the libraries of Persia had not published catalogues of their collections. I was unaware of the fact that the Shrine of the Imām Ridā at Mashhad had published a valuable catalogue of its library in 1345/1926. Since then has appeared a concise, but good, catalogue of the Majlis Library at Tīhrān.

In consequence of my removal from London I have been compelled to abandon my intention of dealing exhaustively with those India Office manuscripts of which no published catalogue exists. So far as the Delhi Collection is concerned, I have been able to use, in a typewritten copy, a concise card-catalogue compiled some thirty years ago by the late Saiyid 'Alī Bilgrāmī, but for more than one reason I have not aimed at completeness

in recording the manuscripts belonging to that collection. Only in rare cases have I been able to attempt a verification of the details and numbers given (not always correctly, I am afraid) by Saiyid 'Alī Bilgrāmī. In the case of the printed books at the India Office I have used typewritten copies of various card-catalogues and handlists, but here again completeness of the kind at which I formerly aimed is no longer practicable.

To several persons, who, by reviewing and correcting the first fasciculus or in other ways, have helped or encouraged this work, my appreciative thanks are due, especially to Mr. W. Ivanow, Professor R. A. Nicholson, Professor H. Ritter, and Dr. Felix Tauer.

C. A. STOREY.

March, 1935.

LIST OF AUTHORITIES AND ABBREVIATIONS

[Supplementary to the list printed on pp. ix-xxiii of Section I.]

A.H.S. = *Anno Hegirae Solaris*. I have prefixed these letters to dates in the Hijrī i Shamsī era adopted some years ago in Persia.

Adabiyāt Kutub-khānah-sī = The Adabiyāt Kutub-khānah-sī preserved in the University Library at Istanbul. (Historical MSS. cited from Tauer (*q.v. infra*).)

Aḥmad Thālith = The Library of Aḥmad III preserved in the Tōp Qapū Sarāy at Istanbul. (Historical MSS. cited from Tauer (*q.v. infra*).)

Amīrī Efendī = The Library of Amīrī (Emīrī) Efendī preserved in the Millat Kutub-khānah-sī at Istanbul. (Historical MSS. cited from Tauer (*q.v. infra*).)

‘Amūjah Ḥusain Pāshā = *Daftar i Kutub-khānah i ‘Amūjah Ḥusain Pāshā* [now preserved in the Millat Kutub-khānah-sī]. Istanbul, 1310. (Historical MSS. cited from Tauer (*q.v. infra*).)

Āṣafīyah III = *Jild i siwrum i Fihrist i kutub i ‘Arabī wa Fārisī wa Urdū makhzūnah i Kutub-khānah i Āṣafīyah i Sarkār i ‘ālī . . .* Haidarābād, 1347/1928-9.

Ātash-kadah (circ. A.H. 1174-93/1760-79), by Luṭf-‘Alī Bēg. References are given to the numbers assigned to the biographies in Ethé’s description of the MS. Bodleian 384.

‘Āṭif Efendī = *Daftar i Kutub-khānah i ‘Āṭif Efendī*. Istanbul, 1310. (Historical MSS. cited from Tauer (*q.v. infra*).)

B.S.O.S. = *Bulletin of the School of Oriental Studies*.

Baghdād Kōshkū = The Baghdād Kiosk library preserved in the Tōp Qapū Sarāy at Istanbul. (Historical MSS. cited from Tauer (*q.v. infra*).)

Bombay Fyzee = *A descriptive list of the Arabic, Persian and Urdu manuscripts in the Bombay Branch, Royal Asiatic Society.* By A. A. Fyzee. [Reprinted from the *Journal of the B.B.R.A.S.*] [Bombay, n.d.]

Brelvi and Dhabhar = *Supplementary catalogue of Arabic, Hindustani, Persian and Turkish MSS. and descriptive catalogue of the Avesta, Pahlavi, Pazend and Persian MSS. in the Mulla Firoz Library* [at Bombay]. Compiled by S. A. Brelvi . . . and Ervad B. N. Dhabhar. Bombay, 1917.

Browne Coll. = *A descriptive catalogue of the Oriental MSS. belonging to the late E. G. Browne* [and at present deposited in the Cambridge University Library]. By E. G. Browne. Completed & edited . . . by R. A. Nicholson. Cambridge, 1932.

Bukhārā Semenov = *Katalog rukopisei istoricheskogo otdela Bukharskoi Tsentral'noi Biblioteki.* [By] A. A. Semenov. Tashkent, 1925.

But-*khānah* (A.H. 1021/1612-13), by "Muhammad" Šūfī, Ḥasan Bēg *Khākī* and 'Abd al-Laṭīf 'Abbāsī. References are given to the numbers assigned to the biographies in Ethé's description of the MS. Bodleian 366.

Dāmād Ibrāhīm = *Daftar i Kutub-khānah i Dāmād Ibrāhīm Pāshā* [now preserved in the Sulaimāniyah Kutub-*khānah* i 'umūmī]. Istanbul, 1312. (Historical MSS. cited from Tauer (*q.v. infra*).)

Dhabhar = *Descriptive catalogue of some manuscripts bearing on Zoroastrianism and pertaining to the different collections in the Mulla Feroze Library.* Prepared by Ervad Bomanji Nusserwanji Dhabhar. Bombay, 1923.

al-Durar al-kāminah = *al-D. al-k. fī a'yān al-mi'at al-thāminah* (in Arabic), by Ibn Ḥajar al-'Asqalānī. Ḥaidarābād, 1348-50.

Faiḍ Allāh Efendī = *Daftar i Kutub-khānah i Faiḍ Allāh Efendī wa-Shaiḫ Murād etc.* [now preserved in the Millat Kutub-khānah-sī]. Istanbul, 1310. (Historical MSS. cited from Tauer (*q.v. infra*).)

Fawāt al-Wafayāt (in Arabic), by Ibn Shākir al-Kutubī. Būlāq, 1283.

Gul i ra'nā (A.H. 1182/1768-9), by Lachhmī Narāyan "Shafīq" Aurangābādī. References are given to the pages of 'Abd al-Muqtadir's description of the MS. Bānkīpūr viii 701.

Ḥakīm-oghlu 'Alī Pāshā = *Daftar i Ḥakīm-ūghlī 'Alī Pāshā Kutub-khānah-sī* [now preserved in the Millat Kutub-khānah-sī]. Istanbul, 1311. (Historical MSS. cited from Tauer (*q.v. infra*).)

Ḥālat Efendī = *Daftar i Kutub-khānah i Ḥālat Efendī* [now preserved in the Sulaimāniyah Kutub-khānah i 'umūmī]. Istanbul, 1312. (Historical MSS. cited from Tauer (*q.v. infra*).)

Ḥasan Ḥusnī = The library of Ḥasan Ḥusnī Pāshā at Eyyūb. (Historical MSS. cited from Tauer (*q.v. infra*).)

Hudā'ī Efendī = The library of Hudā'ī Efendī preserved in the library of Salīm Aghā at Scutari. (Historical MSS. cited from Tauer (*q.v. infra*).)

Ibn Quṭlūbughā = *Tāj al-tarājim fī ṭabaqāt al-Ḥanafīyah* (in Arabic). *Die Krone der Lebensbeschreibungen... von Zein-ud-dīn Kāsim Ibn Quṭlūbugā... herausgegeben... von G. Flügel.* Leipzig, 1862.

Ivanow 1st Suppt. = *Concise descriptive catalogue of the Persian manuscripts in the collections of the Asiatic Society of Bengal. First supplement.* By W. Ivanow. Calcutta, 1927.

Ivanow 2nd Suppt. = *Concise descriptive catalogue of the Persian manuscripts in the collections of the Asiatic Society of Bengal. Second supplement.* By W. Ivanow. Calcutta, 1928.

Kahl = *Persidskiya, arabskiya i tyurkskiya rukopisi Turkestan-skoi publichnoi biblioteki.* [By] E. Kal'. Tashkent, 1889.

Kalimāt al-ṣādiqīn (A.H. 1023/1614), by M. Ṣādiq Hamadānī. References are given to the numbers assigned to the biographies in 'Abd al-Muqtadir's description of the MS. Bānkīpūr viii 671.

Khāliṣ Efendī = The library of Khāliṣ Efendī preserved in the University Library at Istanbul. (Historical MSS. cited from Tauer (*q.v. infra*).)

Khizānah i 'āmīrah (A.H. 1176/1762-3), by Ghulām-'Alī "Āzād" Bilgrāmī. References are given to the numbers assigned to the biographies in Ethé's description of the MS. Bodleian 381.

Khulāṣat al-afkār (A.H. 1206-7/1791-3), by Abū Ṭālib Khān Iṣfahānī. References are given to the numbers assigned to the biographies in Ethé's description of the MS. Bodleian 391.

Khulāṣat al-kalām (A.H. 1198/1784), by 'Alī Ibrāhīm Khān. References are given to the numbers assigned to the biographies in Ethé's description of the MS. Bodleian 390 and in 'Abd al-Muqtadir's description of the MS. Bānkīpūr viii 704-5.

Khusrau Pāshā = *Daftar i Kutub-khānah i Khusrau Pāshā.* Istanbul, n.d. (Historical MSS. cited from Tauer (*q.v. infra*).)

Lālā Ismā'il = The library of Lālā Ismā'il Efendī listed at the end of the *daftar* of the Ḥamīdiyah Library (for which see p. xvi of Section I). (Historical MSS. cited from Tauer (*q.v. infra*).)

Lu'lu'atā 'l-Bahrain = *L. 'l-B. fī 'l-ijāzah li-gurratai al-'ain* (in Arabic), by Yūsuf b. Aḥmad al-Baḥrānī [cf. Browne *Lit. Hist.* iv 356]. Bombay, n.d. For a Tīhrān edition of 1269 see Harrassowitz's Bücher-Katalog 430, no. 641.

Majlis = *Catalogue des manuscrits persans et arabes de la Bibliothèque du Madjless. Par Y. Etessami. Tīhrān, 1933.*

Makhzan al-gharā'ib (A.H. 1218/1803-4), by Aḥmad 'Alī Sandīlī. References are given to the numbers assigned to the biographies in Ethé's description of the MS. Bodleian 395.

Mashhad = *Fihrist i kutub i Kitāb-khānah i mubārakah i Āstān i quds i Ridawī. Mashhad, 1345/1926.*

Mir'āt al-khayāl (A.H. 1102/1690-1), by Shēr Khān Lōdī. References are given to the numbers assigned to the biographies in Ethé's description of the MS. Bodleian 374.

Muntakhab al-ash'ār (A.H. 1161/1748), by M. 'Alī Khān Mashhadī. References are given to the numbers assigned to the biographies in Ethé's description of the MS. Bodleian 379.

Mustafā Efendī = The library of Mustafā Efendī preserved in the Sulaimānīyah Kutub-khānah i 'umūmī at Istanbul. (Historical MSS. cited from Tauer (*q.v. infra*).)

Nāfidh Pāshā = The library of Nāfidh Pāshā preserved in the Sulaimānīyah Kutub-khānah i 'umūmī at Istanbul. (Historical MSS. cited from Tauer (*q.v. infra*).)

Princeton = *A catalogue of Turkish and Persian manuscripts belonging to Robert Garrett and deposited in the Princeton University Library. By N. N. Martinovitch. Princeton, 1926.*

Qarah-Chelebi-Zādah = *Daftar i Kutub-khānah i Qarah-Chelebi-Zādah Husām al-Dīn* [now preserved in the Sulaimānīyah Kutub-khānah i 'umūmī at Istanbul]. Istanbul, n.d. (Historical MSS. cited from Tauer (*q.v. infra*).)

Rāghib Pāshā = The library of Rāghib Pāshā at Istanbul. (Historical MSS. cited from Tauer (*q.v. infra*).)

Rawān Kōshkū = The library of the Erivan Kiosk preserved in the Tōp Qapū Sarāy at Istanbul. (Historical MSS. cited from Tauer (*q.v. infra*).)

Riḍā Pāshā = The library of Riḍā Pāshā preserved in the University Library at Istanbul. (Historical MSS. cited from Tauer (*q.v. infra*).)

Riyāḍ al-shu'arā' (A.H. 1162/1749), by 'Alī-Qulī Khān "Wālih" Dāghistānī. References are given to the numbers assigned to the biographies in Ivanow's description of the MS. Ivanow Curzon 57.

Safīnah i Khwushgū (A.H. 1137/1724-5), by Bindrāban Dās "Khwushgū". References are given to the numbers assigned by Ethé to the biographies in the MS. Bodleian 376 and to the pages of 'Abd al-Muqtadir's description of the MS. Bānkipūr viii 690.

Salim Aghā = *Daftar i Kutub-khānah i Ilhāj Salīm Aghā*. Istanbul, 1310-11. (Historical MSS. cited from Tauer (*q.v. infra*).)

Semenov *Ukazatel'* = *Ukazatel' persidskoi literatury po istorii Uzbekov v Srednei Azii*. [By] A. A. Semenov. Tashkent, 1926.

Shahīd 'Alī Pāshā = The library of Shahīd 'Alī Pāshā at Istanbul. (Historical MSS. cited from Tauer (*q.v. infra*).)

Stockholm = *Katalog över Kungl. Bibliotekets orientaliska handskrifter av W. Riedel*. Stockholm, 1923.

Ṣuhuf i Ibrāhīm (A.H. 1205/1790), by 'Alī Ibrāhīm Khān. References are given to the numbers assigned to the biographies in Pertsch's description of the MS. Berlin 663.

Tarkhān Khadijah Sultān = The library of Tarkhān Khadijah Sultān listed at the end of the Yeñi Jāmi' *daftar* (for which see p. xxiii of Section I) and now preserved in the Sulaimāniyah Kutub-khānah i 'umūmī. (Historical MSS. cited from Tauer (*q.v. infra*).)

Tauer = *Les manuscrits persans historiques des bibliothèques de Stamboul. Par Felix Tauer* (in *Archiv Orientalní*, vol. iii (Prague, 1931), pp. 87-118, 303-26, 462-91, vol. iv (1932), pp. 92-107, 193-207).

Upsala Zettersteen = *Die arabischen, persischen und türkischen Handschriften der Universitätsbibliothek zu Uppsala verzeichnet und beschrieben von K. V. Zettersteen* (= *Le Monde oriental*, vol. xxii (1928). Upsala, 1930).

Velyaminov-Zernov = *Vostochnyya rukopisi v bibliotekye pokoinago V. V. Vel'yaminova-Zernova. A. A. Semenova* (in *Izvyestiya Rossiiskoi Akademii Nauk*, 1919, pp. 855-72).

Wahbī Efendī = The library of Wahbī Efendī preserved in the Sulaimāniyah Kutub-khānah i 'umūmī at Istanbul. (Historical MSS. cited from Tauer (*q.v. supra*).)

Yildiz Köshkü = The library of the Yıldiz Kiosk preserved in the University Library at Istanbul. (Historical MSS. cited from Tauer (*q.v. supra*).)

Zuhdī Bey = The library of Zuhdī Bey preserved in the Sulaimāniyah Kutub-khānah i 'umūmī at Istanbul. (Historical MSS. cited from Tauer (*q.v. supra*).)

ADDITIONS AND CORRECTIONS

[Blochet iv = *Bibliothèque Nationale. Catalogue des manuscrits persans. Par E. Blochet. Tome quatrième. . . . Paris, 1934.*]

- P. 63, l. 31. [*Tarjamah i Tārīkh i Tabarī.*] Other MSS.: **Leningrad Pub. Lib.** (3 copies. See *Mélanges asiatiques*, iii (St. Petersburg 1859), p. 726), **Majlis** 231.
- P. 67, l. 15. [*Mujmal al-tawārīkh.*] For another MS. (14th cent.) in the possession of Prof. M. Fuad at Constantinople see *Die Welt des Islams*, vol. 12 (1930/1), p. 104.
- P. 70, l. 3. Add: *Zafar al-wāliḥ* (in Arabic), by 'Abd Allāh M. al-Makkī, ed. E. Denison Ross, London 1910-1928 (see index).
1. 30. [*Nizām al-tawārīkh.*] Another MS.: **Blochet** iv 2162 (1) (A.H. 1081/1670).
- P. 72, l. 10. For ancien fonds 107 read Blochet iv 2217. Ancien fonds 107 = Blochet iv 2154 is a volume containing *inter alia* the same attestations of the orthodoxy of Rashīd al-Dīn's works as occur in de Slane 2324.
- P. 73, l. 33. [*Jāmi' al-tawārīkh.*] Other MSS.: **Blochet** iv 2279 (most of vol. ii. A.H. 830/1426-7), 2280 (part of vol. i, viz. the account of the Mongol tribes and of Chingiz Khān's ancestors and the greater part of the life of Chingiz. 16th cent.).
- P. 76, l. 29. Read ancêtres.
- P. 77, l. 6. [*Jāmi' al-tawārīkh.*] Add: (7) *The account of the Ismā'īlī doctrines in the Jāmi' al-Tawārīkh of Rashīd al-Dīn Faḍlallāh. By R. Levy* (in *JRAS.* 1930, pp. 509-536 (Persian text with English translation)).
- P. 77, l. 28. [*Jāmi' al-tawārīkh.*] Add: (8) [English translation of extracts concerning the Ismā'īlī doctrines] *The account of the Ismā'īlī doctrines in the Jāmi' al-Tawārīkh of*

Rashīd al-Dīn Faḍlallāh. By R. Levy (in *JRAS.* 1930, pp. 509-536 (Persian text with English translation)).

P. 79, l. 21. [Nikpai b. Mas'ūd.] *Add*: Extracts relating to the Sāmānids derived from al-'Utbi's *Yamīnī*: *Description topographique et historique de Boukhara par Mohammed Nerchakhy* . . . *Texte persan publié par C. Shefer, Paris* 1892*, pp. 111-122.

P. 81, l. 19. [*Tajārīb al-salaf.*] A Ṭih-rān edition, prepared by 'Abbās Iqbāl, is mentioned, without date, in *Luzac's Oriental list*, vol. xlvī, no. 1 (Jan.-March 1935), p. 14.

P. 83, l. 6. [*Tārīkh i Guzīdah.*] Another MS.: **Bloch** iv 2282 (A.H. 989/1581).

P. 86. *After* l. 22 *add*:

115a. *Muntakhab al-tawārīkh i Mu'īnī*, a sketch of general history to the end of Tīmūr's reign written by an unknown author and presented to Mu'īn al-Dunyā wa-'l-Dīn Abū 'l-Faṭḥ *Shāh-Rukh* Bahādur at Harāt on 22 Rajab 817/1414: **Bloch** iv 2283 (transcribed from an autograph and corrected by the author).

P. 87, l. 27. [*Majmū'ah i Ḥāfiz i Abrū.*] Cf. *Histoire des conquêtes de Tamerlan (Zafarnāma) par Nizāmuddīn Šāmī. Avec des additions de Ḥāfiz-i Abrū. Edition critique* . . . par *Felix Tauer*, which is announced as a forthcoming volume in the series of the *Monografie Archivu Orientálního* published by the Czechoslovak Oriental Institute at Prague.

P. 88, l. 1. [*Majmū'ah i Ḥāfiz i Abrū.*] The *Dhail i kitāb i Zafar-nāmah* has now been published under the title of *Continuation du Zafarnāma de Nizāmuddīn Šāmī par Ḥāfiz-i Abrū éditée d'après les manuscrits de Stamboul par Felix Tauer* (in *Archiv Orientální*, vol. vi (Prague, 1934), pp. 429-465).

P. 88, l. 8. [*Majmū'ah i Ḥāfiz i Abrū.*] Another MS.: **Bloch** iv 2284 (apparently the *Dhail i Jāmī' al-tawārīkh*, the

history of the Muzaffarids, the *Zafar-nāmah* and the *Dhail i kitāb i Zafar-nāmah*. Circ. A.D. 1530. Mistakenly described by Blochet as the last part of the *Zubdat al-tawārīkh*.

- P. 89, l. 3. [*Majma' al-tawārīkh*.] Add: (2) *Safar-nāmah i Chīn sanah* 1419 [*Īsawī*] *tā sanah* 1422 [*Īsawī*] *ya'ni madmūn u muḥaṣṣal i rūz-nāmchah i Khwājah Ghiyāth al-Dīn i naqqāsh ilchī i Bāysunghur Mīrzā b. Shāh-Rukh . . . kih Hāfiẓ i Abrū dar Zubdat al-tawārīkh darj numūdah* [edited with notes and index by M. Shafī'] (in the *Oriental College Magazine*, vol. vii, no. 1 (Lahore, Nov. 1930), pp. 1-66).
- P. 93, l. 14. Read Naḍḥar.
- l. 15. [*Rauḍat al-ṣafā'*.] Other MSS.: Princeton 462 (vol. i. A.H. 909/1503-4), 463-7 (three more copies of vol. i and two of vol. iii), Blochet 2286-90.
- P. 98. [*Rauḍat al-ṣafā'*.] For an Eastern Turkish translation written by M. Yūsuf called al-Rāji b. Qādī Khwājam-birdī al-Khuwārazmī in the reign of Abū 'l-Ghāzī M. Amin Khwārazm-Shāh (A.H. 1261/1845-1271/1855) see *Mélanges asiatiques*, vii (St. Petersburg 1876), p. 411.
- P. 105, l. 1. [*Ḥabīb al-siyar*.] Another MS.: Blochet iv 2291 (complete. A.H. 1010/1601-2).
- P. 106, l. 20. [*Ḥabīb al-siyar*.] According to Dorn (*Mélanges asiatiques*, vi (St. Petersburg, 1873), p. 119) the Tīhrān edition omits "mehrere gerade für Russland interessante Capitel".
- P. 115, l. 8. [*Nigāristān*.] Another MS.: Blochet iv 2292 (late 17th cent.).
- P. 128, l. 32. [*Taqwīm al-tawārīkh*.] Another MS.: Blochet iv 2293 (mid 17th cent.).
- P. 130. After l. 25 insert:
- 147a. M. Barāri Ummī b. M. Jamshēd b. Jabbāri Khān b. Majnūn Khān Qāqshāl is the author of a scientific

encyclopædia entitled '*Uqūl i 'aṣṣarāh*, which he completed in 1084/1673-4 (see Berlin 97, Bodleian 1495, Būhār 222, Flügel i 27, Ivanow Curzon 485).

Mujmal i mufaṣṣal, a concise general history to A.H. 1037/1627 (Shāh-Jahān's accession), transcribed from the original drafts in 1065/1655 (according to a statement near the beginning of Ivanow 43) but not completed apparently until 1079/1668, since that is given as the date of the second volume (on the Persian and Indian Tīmūrids): **Bodleian** 101 (defective at beginning and concluding with A.H. 1020/1611. Identified by Ivanow), 242 (vol. ii only. A.H. 1079/1668 (?), apparently autograph), **Ivanow** 43 (A.H. 1100/1688-9, transcribed for the author).

P. 138, l. 34. [*Tuḥfat al-kirām*.] Another MS.: **I.O.** MSS. Per. D. 4 (vol. iii only).

P. 153, l. 26. [*Nāsikh al-tawārīkh*.] For an edition of the *Tārīkh i Qājārīyah* published at Tabriz in 1319/1901-2 see Harrassowitz's Bücher-Katalog 405 (1926), no. 908.

P. 161, l. 12. [*Maqāsid al-auliya'*.] Another MS.: **Bloch** iv 2295 (late 17th cent.).

P. 168. *After* l. 21 *insert* :

(4a) *Anīs al-murīdīn wa-shams al-majālis*, an account of Joseph in fourteen *majālis* incorrectly ascribed to the celebrated 'Abd Allāh Anṣārī of Harāt, who died in 481/1088 (see *Ency. Isl.* under Anṣārī, Brockelmann i 433, *Raudāt al-jannāt* 450, *Haft iqlīm*, no. 619, *Safīnat al-auliya'* p. 165 (no. 300) and the authorities cited in the *Ency. Isl.* and in *J.R.A.S.*, 1929, p. 105): **H.Kh.** i, no. 1339, **Ethé** 1778 (A.H. 1013/1605). For a discussion of the authorship see *A prose version of the Yūsuf and Zulaikha legend, ascribed to Fir-i Anṣār of Harāt. By Reuben Levy* (in *J.R.A.S.*, 1929, pp. 103-6).

P. 171. *After* l. 21 *insert* :

(41a) *Qiṣṣah i Yūsuf*, in 57 chapters: **Bloch** i 395 (lacking preface and first eleven chapters. A.H. 898/1492).

- P. 175, l. 17. [*Sharaf al-Nabī*.] See M. Nizāmu'd-Dīn, *Introduction to the Jawāmi' al-ḥikāyat*, G.M.S., London 1929, p. 87, where it is pointed out that Rieu Suppt. 509 lacks nearly half the chapters and that Blochet i 371 contains only 61 of the 90 chapters.
- P. 182, l. 13. Read 8th/14th century.
- l. 15. [*Rāḥat al-arwāḥ*.] Another MS.: **Blochet** iv 2296 (A.H. 930/1523-4). By Blochet the dedicatee is described, no doubt correctly, as "l'un des souverains sarbédarides du Khorasan, Nizam ed-Din Yahya ibn Shams ed-Din Khadjè Karabi, qui regna de 753 à 759 de l'hégire (1352-1358 . .)". Ḥasan b. Ḥusain Shi'i Sabzawārī must in that case have been an author of the 8th/14th century.
- P. 187, l. 6. [*Shawāhid al-nubuwwah*.] Another MS.: **Blochet** iv 2300 (3) (A.H. 968/1561).
- P. 187, l. 32. [*Ma'ārij al-nubuwwah*.] Another MS.: **Blochet** iv 2298 (*Rukns* iii-iv and *Khātimah*. 1st half of 16th cent.).
- P. 190 ult. [*Raudat al-aḥbāb*.] Other MSS.: **Blochet** iv 2299 (16th cent.), 2300 (1) (*Maqṣad* i only. A.H. 968/1561).
- P. 212, l. 12. [*Raudat al-shuhadā'*.] Another MS.: **Blochet** iv 2301 (defective. Late 16th cent.).
- P. 213, l. 4. *Add: Dah majlis*, **Blochet** iv 2305 (A.H. 1245/1829-30).
- P. 220, l. 3. [*Muḥarriq al-qulūb*.] Another MS.: **Blochet** iv 2297 (A.H. 1234/1819).
- P. 229, l. 9. [*Durr baḥr al-manāqib*.] Another MS.: **Blochet** iv 2302 (circ. A.D. 1525. Described by Blochet as the *Baḥr al-manāqib*, but doubtless the abridgment).
- P. 233. *Insert after l. 29:*
 (63a) *Tadhkirat al-shuhadā'*, lives of Muḥammad, Abū Bakr, Fāṭimah, 'Umar, 'Uthmān, 'Alī, al-Ḥusain, and al-Ḥasan, by M. Ḥusain b. Bāqī Bukḥārī: **Blochet** iv 2303 (2nd half of 19th cent.).

II. HISTORY, BIOGRAPHY, ETC.

A. GENERAL HISTORY

101. Abū Ja'far M. b. Jarīr **al-Ṭabarī** (b. at Āmul A.H. 224/838-9, d. at Baghdād A.H. 310/923) has already been mentioned in this work (pp. 1-2) as the author of a commentary on the *Qur'ān* which was translated in an abridged form into Persian for the Sāmānid ruler Abū Šāliḥ Maṣṣūr b. Nūḥ, who reigned from 350/961 to 366/976. The same ruler in the year 352/963-4 issued orders for the translation of al-Ṭabarī's celebrated history of the world entitled *Ta'riḫ al-rusul wa-'l-mulūk*.¹ The task was undertaken by the ruler's *Wazīr*, Abū 'Alī M. b. M. **al-Bal'amī**. This Bal'amī, whose father, Abū 'l-Faḍl M. b. 'Ubaid Allāh (d. 329/940), was *Wazīr* to the Sāmānid Naṣr b. Aḥmad (reigned 301/914-331/943), was himself *Wazīr* first to 'Abd al-Malik b. Nūḥ (reigned 350/961-365/976) and subsequently to his successor Maṣṣūr. According to Gardēzī (*Zain al-akhbār* ed. M. Nāẓim, p. 46) he died in 363²/974, but according to al-'Utḡī, who does not mention the date of his death, he was reappointed *Wazīr* in 382/992 under Nūḥ b. Maṣṣūr (reigned 365/976-387/997). For further information see Barthold's article in *Ency. Isl.* under Bal'amī and the authorities there cited.

Tarjamah i Tāriḫ i Ṭabarī, a much abridged translation existing in more than one redaction: H.Kh. ii 2250, Blochet i 238 (= Zotenberg's A. 1st redaction. Defective at both ends and elsewhere. Early 13th cent.), 239-40 (= Zotenberg's B.

¹ The Arabic text of (an abridgment of) this work, edited with introduction, indices, etc. by de Goeje and others, was published in 15 volumes at Leyden in 1879-1901. An Oriental edition has been printed at Cairo. For further information concerning the work see *Ency. Isl.* under Ṭabarī and the bibliography there given.

² The date given by Rieu (A.H. 386) is a mistake, as Barthold has pointed out.

"Nouvelle rédaction." Ending with al-Mustarshid. A.H. 842/1438), 241 (= Zotenberg's D. 1st redaction. Ending with the Sāsānians. Early 17th cent.), 242 (= Zotenberg's C. 1st redaction. Ending with Moses' crossing of the Red Sea. A.H. 997/1588), 243 ("La rédaction remaniée." Ending with al-Mustazhir. A.H. 1107/1695), **R.A.S.** P. 22 = Morley 9 (= Zotenberg's E. "Nouvelle rédaction." Ending with al-Mustarshid. A.H. 701/1301 (?), P. 23 = Morley 10 (=Zotenberg's J. "Nouvelle rédaction." Ending with al-Qā'im), P. 24 = Morley 11 (= Zotenberg's F. Mainly follows the new redaction, but sometimes combines old and new. Ends with accession of al-Mu'tasim. A.H. 988/1580), **Fāṭih** 4285 = Tauer 1 (ending with al-Muqtadir. A.H. 702/1303), 4281 = Tauer 4 (ending with al-Muqtadi. A.H. 725/1325), 4284 = Tauer 5 (ending with al-Muqtadir. A.H. 817/1414-15), 4282 = Tauer 8 (ending with al-Mustazhir. A.H. 850/1446-7), 4283 = Tauer 10 (ending with al-Musta'sim. A.H. 856/1452), **Gotha** 24-25 (= Zotenberg's G. 1st redaction. Ending with al-Mustazhir. A.H. 713/1313), 361 (in the *Ergänzungsheft*) (ending with al-Muqtadir, defective. A.H. 1038/1628-9), **Āyā Ṣūfiyah** 3050 = Tauer 2 (ending with al-Muktafi. A.H. 713/1313), 3051 = Tauer 3 (ending with al-Muktafi. A.H. 718/1319), 3054 = Tauer 6 (ending with al-Mustazhir. A.H. 845/1441), 3049 = Tauer 7 (ending with al-Mustazhir. A.H. 846/1442), 4052 = Tauer 9 (ending with al-Mustazhir. A.H. 854/1450), 3053 = Tauer 11 (ending with al-Mustazhir. A.H. 890/1485), **Rieu** i 68a (ending with the accession of al-Muqtadir, whose predecessors back to al-Wāthiq are treated at greater length than in most MSS. A.H. 734/1334), 70a (begins in Caliphate of Abū Bakr and ends as the preceding MS., from which, however, it differs much. A.H. 911/1505), 71a (defective. 16th cent.), 71b (begins shortly before Muḥammad's genealogy and ends with al-Mustazhir. A.H. 906/1500), ii 851a (vol. i (to death of Yazdajird), abridged in parts. A.H. 847/1443), **Bānkipūr** vi 449-50 (ending with al-Mustazhir. A.H. 740/1339), **Leyden** Cat. cod. arab., 2nd ed., ii 824 (ending with al-Musta'sim. A.H. 754/1353), **Ethé** 2 (ending with al-Nāṣir. "Very old."), 3 (ending with al-Nāṣir), 4 (ending with al-Mustazhir. A.H. 1025/1616), 5 (ending with al-Mustazhir. A.H. 1089/1678?), 6 (ending

with al-Ma'mūn. n.d.), 7 (breaks off in the account of Bābak. Not later than A.H. 1035/1625-6), 8 ("agreeing with Morley's *first copy*." Old), 9 ("agreeing with Morley's *second copy* and Fraser 131" (= Bodleian 9). "Tolerably old."), 10 (a different redaction. A.H. 1013/1604-5), 11 (defective. Ending with al-Qāhir), 12 (defective), 13 (second half), **Ross and Browne** 133 (17th cent.), **Bodleian** 2 (ending with al-Muktafi. A.H. 894/1489), 3 (vol. i written A.H. 850/1446, vol. ii mostly much older. Lacunæ), 4 (1st redaction. Ending with al-Muktafi. A.H. 944/1537), 5 (agreeing with Morley's 1st copy. Ending with al-Musta'in. "Very old."), 6 (agreeing with Morley's 3rd copy. Ending with al-Mustazhir. A.H. 944/1538), 7 (A.H. 1051/1641), 8 (A.H. 1073/1663), 9 (agreeing with Morley's 2nd copy), 10 (latter half. A.H. 1078/1668), 11 ('Abbāsids only. A.H. 1197/1783), **Baghdād Kōshkū** 282 = Tauer 32 (in the *Majmū'ah i Ḥāfiẓ i Abrū*. Followed by Ḥāfiẓ i Abrū's continuation from al-Muqtadir to al-Musta'sim. Transcribed in the reign of Shāh-Rukh, therefore not later than A.H. 850/1447. 20 PICTURES), **Dāmād Ibrāhīm** 919 = Tauer 33 (likewise in the *Majmū'ah i Ḥāfiẓ i Abrū*. With the continuation. Transcribed probably in or about 885/1480-1), **Dorn** 264, 265 (A.H. 927/1521), 266 (ending with death of Muḥammad. Differing in many places from the preceding MS.), **Rosen** Institut 3 (A.H. 997/1588-9), 4 (A.H. 1018/1609-10), **Yeñi** 911 = Tauer 12 (2nd half only. 16th cent.), **Lindesiana** p. 229 no. 128 (circ. A.D. 1660), no. 812 (circ. 1620), no. 458 (imperfect.), **Ivanow** 1 (A.H. 1029/1620), 2 (18th cent.), 3 (19th cent.), **Browne** Pers. Cat. 39 (A.H. 1052/1642), **Aumer** 203 (old), **Berlin** 363 (ending in chapter on Abū Bakr's election), 364 (defective), 365, 366 (fragments), **Breslau** 17 (ending with the conquest of Jerusalem), **Bukhārā** Semenov 24, 25, **Flügel** ii 829, **Madras**, **Salemann-Rosen** p. 12 no. 850*. For an illustrated copy of the Persian Tabarī ascribed to the end of the 13th century and belonging to Mr. H. Kevorkian, see P. W. Schulz *Die persisch-islamische Miniaturmalerei*, Leipzig 1914*, p. 74 and pl. H-K, and for some miniatures from a manuscript copied A.H. 874/1469 and belonging to Mr. A. Chester Beatty see the *Catalogue of the International Exhibition of Persian Art*, London, 1931, no. 476.

Editions: *Tārīkh i Tabarī*, **Lucknow** 1291/1874[°],¹ **Cawnpore** 1896[°],¹ 1916^{*} (described as a fifth edition).

Extracts: (1) *Extract from the Tarikh Tebry, containing a relation of the seventy years captivity of the Jews* [with English translation] (*The Oriental Miscellany*, **Calcutta** 1798^{*} pp. 1-13). (2) *Tarikh-e-Tabari. Translated into Persian by Ali Mohammad al Bal'ami . . . The portion appointed for the Intermediate Arts Examination for 1903 A.D. . . . with . . . notes . . . By Shaikh Abdul-Kadir, S. Surfraz. Bombay 1903[°].*

French translations: (1) *Chronique d'Abou Djafar Mohammed Tabari . . . traduite sur la version persane d'Abou-Ali Mohammed Belami . . . par L. Dubeux. Vol. i pp. 1-280* [extending to *Shu'aib*. No more published]. **Paris** 1836[°] (Oriental Translation Fund). (2) *Chronique de Abou-Djafar-Mo'hammed-ben-Djarir-ben Yezid Tabari, traduite sur la version persane d'Abou-'Ali-Mo'hammed Bel'ami* [and incorporating Dubeux's earlier translation in a revised form but without his notes] . . . *par H. Zotenberg. 4 vols. Paris 1867-74[°]* (Oriental Translation Fund).

English translations of extracts: (1) see above under Extracts (1). (2) *Essay towards the history of Arabia antecedent to the birth of Mahommed arranged from the Tarikh Tebry, and other authentic sources. By Major David Price. London 1824[°]* (a rather free translation or abridgment). (3) [A few extracts relating, *inter alia*, to the tragedy at Karbalā', early 'Abbāsids etc.] *Chronological retrospect, or Memoirs of the principal events of Mahomedan history, from the death of the Arabian Legislator, to the accession of the Emperor Akbar . . . By Major D. Price* (3 vols. **London** 1811-21[°]) vol. i pp. 389-424 etc., vol. ii 29-53 etc. (freely translated or abridged). (4) [Rough MS. translation of portions relating to the early Muhammadan conquests etc. by Major H. G. Raverty] **I.O. MSS. Eur. D. 217** (and here and there in other volumes of Major Raverty's translations).

¹ These editions contain four volumes bound in one with continuous pagination. They are wrongly described in the British Museum Catalogue as containing vol. i only. They end with al-Mustazhir.

Ottoman Turkish translations: For MSS. and for other information see Babinger *Geschichtsschreiber der Osmanen* pp. 66-7, 410. Editions: **Stambul** 1260/1844, 1288/1871-2, **Būlāq** 1275/1858-9.

Eastern Turkish translation written A.H. 928/1522 by Wāhidī al-Balkhī: **Dorn** 519 (A.H. 938/1532), **Dorn** A.M. p. 347.

Arabic translations: (1) written A.H. 876/1471-2 (?), **Browne** Hand-list 189 (ending with the fall of the Umayyads), (2) written A.H. 935-7/1528-31 by Khidr b. Khidr al-Āmidī, **Leyden** Cat. cod. arab., 2nd ed., ii 826 (vol. ii, ending with Marwān's death. For a fuller description see Kosegarten's *Taberistanensis* . . . *Annales*, vol. i, pp. xxiii-xxvi), (3) Ahlwardt 9424 (?).

Urdū translation made for the use of students at the College of Fort William by Ja'far Shāh Rīdāwī b. S. Qamar al-Dīn 'Alī (for whom see Garein de Tassy ii 61-2): **Browne** Hand-list 198-9 (ending with the fall of the Umayyads).

Modern revised edition by Maulawī Abū 'l-Qāsim Simnānī (an employee of F. Gladwin's) based on the original, the several redactions of Bal'ami's version and another dedicated to 'Ubaid Allāh Khān Shaibānī: **Bodleian** 12 (defective, extending to A.H. 32/652-3), 13 (extending from Muḥammad's funeral to Marwān's death. A.H. 1222/1807).

Descriptions: (1) *Taberistanensis* . . . *Annales* . . . *arabice edidit* . . . J. G. L. Kosegarten, Greifswald 1831-53, vol. i, pp. x-xvi, (2) *Bal'amy's translation of the History of Tabary, and Ghazzāly's History of the Prophets* by A. Sprenger (*Journal of the Asiatic Society of Bengal*, vol. xvii (1848), pp. 437-71).

102. Abū Sa'id [or Sa'd] 'Abd al-Ḥaiy b. al-Dahhāk b. Maḥmūd **Gardēzī** was a contemporary of the Sultān of Ghaznī, Zain al-Millāh 'Abd al-Rashīd b. Maḥmūd (A.H. 440/1049-444/1053), to whom he dedicated his *Zain al-akhbār*.

Zain al-akhbār, a concise but valuable history, of which the extant portions deal, *inter alia*, with the ancient Persian kings, the Prophet, the early Caliphs, the history of Khurāsān to 432/1041, chronological eras, Muḥammadan, Jewish, Christian,

Zoroastrian and Hindu festivals, the Turkish race (an important chapter) and the Hindus: **Browne** Suppt. 743 (defective. A.H. 1093/1682¹. King's 213), **Bodleian** 15 (believed to be a transcript of the preceding. A.H. 1196/1782).

Edition (of the portion relating to the Tāhirids, Šaffārids, Sāmānids, and Ghaznawids, i.e. foll. 81b-141a): *Kitab Zainu'l-Akhar*. Composed by Abu Sa'id 'Abdu 'l-Hayy . . . Gardizi about 440 A.H. Edited [from the Cambridge MS.] by Muhammad Nazim. **Berlin** 1928* (E. G. Browne Memorial Series, 1).

Extracts relating to the Turks, Turkistān etc.: (1) W. Barthold *Otchet o poyezdkye v Srednyuyu Aziyu* (in the *Zapiski* of the Imp. Acad. of Sciences, Hist.-phil. Class, Series viii, vol. i, no. 4, **St. Petersburg** 1897*), pp. 78-128 (with Russian translation), (2) *Gardezi kézirati munkájának a Törökökről, Tibetiekről és Sinaiakról irt fejezetei. Kiadta, Magyarra fordította, Magyarászó jegyzetekkel s három névmutatóval látta el Gróf Kuun Géza* (Publications de la Section Orientale de la Société Ethnographique Hongroise, iv) **Budapest** 1903° (extracts relating to the Turks, Tibetans and Chinese with Hungarian translation by Géza Kuun),² (3) W. Barthold *Turkestan v epokhu mongolskago nashestviya*, **St. Petersburg** 1900°, i 1-18 (with corrections ii 513), but not in the English translation of this work.

Translations: (1) [Rough MS. English translation by Major H. G. Raverty of nearly the whole work as preserved in the Cambridge MS.] **I.O. MSS. Eur. D. 210-11.** (2) [Extracts relating to the Turks etc. (Russian)] see above under Extracts (1). (3) [Extracts relating to the Turks etc. (Hungarian)] see above under Extracts (2).

Descriptions: (1) *Ency. Isl.* under Gardīzī (by W. Barthold), (2) W. Barthold *Turkestan down to the Mongol invasion*, London 1928, pp. 20-1, (3) M. Nāzim *The life and times of Sultān Maḥmūd of Ghazna*, Cambridge 1931, pp. 5-6.

¹ See M. Nāzim's observations on the date in his edition, p. 1.

² Cf. Barthold's statement in the *Ency. Isl.* under Gardīzī: "from this [Bodleian] MS. the chapter on the Turks has twice been edited (W. Barthold *Otchet o poyezdke v Srednyuyu Aziyu*, St. Petersburg 1897, p. 78 et seq.; Géza Kuun, *Keleti Kútjók*, 1898, p. 5 et seq. and *Keleti Szemle*, 1903, p. 17 et seq.) and translated (into Russian and Hungarian)."

For the relation of Gardēzī's work to al-Sallāmi's lost Arabic *Ta'rikh wulāt Khurāsān* (cf. W. Barthold *Turkestan down to the Mongol invasion* pp. 10–11) and for his information on Ṣaffārid history see W. Barthold *Zur Geschichte der Ṣaffāriden* (in *Orientalische Studien Theodor Nöldeke . . . gewidmet*, Giessen 1906, vol. i, pp. 171–91).

[*Ency. Isl.* under Gardīzī.]

103. An unknown author, who tells us that he was the grandson of a certain Muhallab b. M. b. Shādī, that he had written a work on the history of the Barmecides and that he had visited the tombs of the Prophets Daniel, Ezekiel and Jonah, an ancient fortress in Persia and an ancient building in Babylonia, wrote his *Mujmal al-tawārikh wa-'l-qīṣaṣ* in 520/1126 when Bahrām-Shāh the Ghaznawid was on the throne.

Mujmal al-tawārikh wa-'l-qīṣaṣ, a concise history extending from the Creation to A.H. 520/1126, the date of composition, in the time of Sanjar, and containing chapters of value on the ancient Persian kings, on India, on the Turks and on the titles of the Eastern rulers: Blochet i 245 (only the first 25 chapters. A.H. 813/1410).

Extracts: (1) [on the Pre-Islamic Persian dynasties] *Extraits du Mujmal al-Tawarikh relatifs à l'histoire de la Perse, traduits par M. Jules Mohl* (in the *Journal asiatique*, 3e série, tome xi (Jan.–June 1841) pp. 136–78, 258–301, 320–61, tome xii (July–Dec. 1841) pp. 497–536, tome xiv (July–Dec. 1842) pp. 113–52, 4e série, tome i (Jan.–June 1843) pp. 385–432)¹ [Persian text with French translation]. (2) J. T. Reinaud *Fragments arabes et persans inédits relatifs à l'Inde*, Paris 1845^{o*}, pp. 1–54 (= *Journal asiatique*, 4e série, tome iv (July–Dec. 1844) pp. 131–84) [Persian text with French translation]. (3) [Notices of Sāmānid amīrs] *Description topographique et historique de Boukhara par Mohammed Nerchakhy . . . Texte persan publié par C. Schefer*, Paris 1892^{o*}, pp. 97–9. (4) [A short section on the Turks and a list of the titles of Eastern rulers] W. Barthold *Turkestan v epokhu mongolskago nashestviya*, St. Petersburg 1900^{o*}, i pp. 19–20.

¹ A final article promised by M. Mohl does not seem to have appeared.

Descriptions : (1) *De l'ouvrage persan qui a pour titre Moudjmel-attavarikh . . . „Sommaire des histoires“ . . . par M. [E.] Quatremère* (in the *Journal asiatique*, 3e série, tom. vii (Jan.-June 1839), pp. 246-85. In this article are translated nearly the whole of the first seven chapters and portions of the ninth relating to the Ashkānians and the Sāsānians down to Shāpūr Dhū 'l-aktāf). (2) Elliot and Dowson *History of India*, i 100-112 (with English translation of Reinaud's extracts). (3) W. Barthold *Turkestan down to the Mongol invasion*, London 1928, pp. 26-7.

104. Minhāj [al-Dīn] Abū 'Umar 'Uthmān b. Sirāj [al-Dīn] M. Jūzjānī must have been born in 589/1193, since he says that he was 18 years of age when, in 607/1210-11, he witnessed the slaying of Malik Rukn al-Dīn Maḥmūd at Fīrūzkōh. His father was appointed Qādī of the army of Hindūstān by Mu'izz al-Dīn M. b. Sām in 582/1186-7, and was subsequently summoned from Fīrūzkōh to Bāmiyān by Sultān Bahā' al-Dīn Sām, who made him Qādī and Khaṭīb of his kingdom. Minhāj al-Dīn was brought up in the harem of the Princess Māh i Mulk, a daughter of Ghiyāth al-Dīn M. b. Sām (Sultān of Ghōr A.H. 558/1162-599/1202). In 622/1225 and again in 623/1226 he was sent from Ghōr as an envoy to Sultān Tāj al-Dīn Niyāltigin at Nimrūz. In 623/1226 he left for India and in 624/1227 reached Uchchh, the capital of Nāṣir al-Dīn Qubāchah, where he was appointed Principal of the Madrasah i Fīrūzī. In the next year, after the overthrow of Qubāchah by Sultān Shams al-Dīn İltutmish (reigned 607/1211-633/1235), he followed the latter to Delhi, and held high legal offices under him. In 639/1241-2 he was made Qādī of the realm of Bahrām Shāh (reigned A.H. 637/1239-639/1241). In 640/1242-3 he went to Lakhnautī and after staying there for two years returned to Delhi. Soon afterwards he was appointed Principal of the Nāṣiriyyah College and Qādī of Gwalior. He was Chief Justice from 649/1251 to 651/1253 under Nāṣir al-Dīn Maḥmūd Shāh (reigned A.H. 644/1246-664/1265), was then disgraced, but was restored in 653/1253. He apparently lived into the reign of Ghiyāth al-Dīn Balban (A.H. 664/1265-686/1287).

Ṭabaqāt i Nāṣirī, written mainly, it seems, in 657/1259 and

658/1260, dedicated to İltutmish's son Nāṣir al-Dīn Maḥmūd Shāh and divided into 23 *ṭabaqāt* ((1) Patriarchs and Prophets, (2) the first four Caliphs etc., (3) Umayyads, (4) 'Abbāsids, (5) Early Persian Kings, (6) Tubba's and Kings of the Yemen, (7) Tāhirids, (8) Ṣaffārids, (9) Sāmānids, (10) Dailamīs, (11) Subuktigīnids, (12) Saljūqs, (13) Sanjarids, (14) Kings of Nīm-rūz and Sīstān, (15) Kurdish Kings, (16) Khwārazm-Shāhs, (17) Shansabānids and Kings of Ghōr, (18) Shansabānids of Tukhārīstān, (19) Shansabānids of Ghaznī, (20) Mu'izzids of Hindūstān, (21) Shamsid Sultāns of Hindūstān, (22) the Shamsī Maliks or vassals of the Shamsī Sultāns, (23) disasters of Islām and invasion of the infidel Mongols): H. Kh. iv p. 153 no. 7928, Rieu i 71b (slightly defective. 14th cent.), 73b (slightly defective. 16th cent.), iii 881a (lacunae. Circ. A.D. 1850), Berlin 367 (A.H. 814/1411-2. Written for Bāysunqur. Two PICTURES), Bodleian 16 (n.d.), 17 (an abridgment. A.H. 1158/1745), I.O. 3745 (A.H. 1002/1593), Ethé 14 (A.H. 1113/1702), 15 (slightly defective), Bānkipūr vi 451 (slightly defective. 16th cent.), Lindesiana p. 187 no. 397 (A.H. 1059/1649), Blochet i 246 (17th cent.), 247 (17th cent.), Ivanow Curzon 1 (*Ṭabaqāhs* v-xi complete, parts of xii, xiii, xv, xvi. 17th cent.), Āṣafīyah i p. 246 nos. 273 (A.H. 1276/1859-60), 293 (A.H. 1227/1812), Aumer 204 (fairly old), Chanykov 68 (incomplete), R.A.S. P. 25 = Morley 12.

Edition (*Ṭabaqāt* xi and xvii-xxiii only): Calcutta 1863-4* (*Bibliotheca Indica*. Edited by W. N. Lees, Khādim Ḥusain and 'Abd al-Ḥaiy).

Extract: *Siyāsāt al-amṣār fī tajrībat al-a'ṣār dar tārīkh i Āl i Chīngīz* (pp. 88): [Bombay, 1890*].

English translation (omitting *Ṭabaqāt* i-vi): *Ṭabakāt-i Nāṣirī . . . Translated . . . by H. G. Raverty*. Calcutta 1873-81*¹ (*Bibliotheca Indica*). Major Raverty's rough MS. translations at the I.O. include some passages (on the ancient Persian kings, for example) not printed in this translation.

Description and 118 pp. of translated extracts from *ṭabaqāhs*

¹ For a criticism of this translation see Barthold *Turkestan down to the Mongol invasion*, London 1928, pp. 60-1.

xi, xvii, and xix-xxii¹: Elliot and Dowson *History of India* ii 259-383.

[*Ṭabaqāt i Nāṣirī* pp. 88, 143 etc.; *Akhbār al-akhyār* (I.O.MS. D.P. 572 fol. 71b); Biography compiled for Sir H. M. Elliot mainly from the *Ṭabaqāt* by Diyā' al-Dīn Aḥmad "Naiyir" (Rieu iii 881b); Morley 12; Elliot and Dowson *loc. cit.*; Rieu i 72; Raverty's translation pp. xix-xxxi, idem in *J.A.S.B.* li, 1882, p. 76; Bānkīpūr Pers. Cat. vi 451; *Ency. Isl.* under *Djūzdjānī*.]

105. Nāṣir al-Dīn 'Abd Allāh b. 'Umar **al-Baidāwī**, best known as the author of the Arabic commentary on the *Qur'ān* entitled *Anwār al-tanzīl* (see Brockelmann i 417 and *Ency. Isl.*), was Chief Justice at *Shīrāz* and afterwards lived at *Tabriz*, where he died in 684/1285-6 or 685/1286-7 or 692/1292-3 or after 710/1310-11 or in 716/1316-17.

Nizām al-tawārīkh, a brief sketch of general history written in 674/1275 (but with later additions) and divided into four *qisms* ((1) Adam to Noah, (2) Pīshdādians to Sāsānians, (3) Muḥammad and the Caliphs, (4) Ṣaffārids, Ghaznawīs and Ghūris, Dailamīs, Saljūqs, Salghurīs, Ismā'īlis, Khwārazm-Shāhs and Mongols): *H.Kh.* vi p. 354 no. 13846, *Āyā Ṣūfiyah* 3605 (2) = Tauer 13 (ends with Abāqā. A.H. 748/1347), *Rawān Kōshkū* 1523 = Tauer 14 (A.H. 962/1554-5), *Leyden* iii p. 1 (A.H. 965/1557-8), *Rieu* ii 823b (16th cent.), iii 882a (A.H. 1264/1848), 1066b (defective. A.D. 1839), *Blochét* i 248 (16th cent.), 249 (16th cent.), 250 (hist. of Mongols continued to A.H. 739. 17th cent.), 251 (17th cent.), 252 (extends to A.H. 739. 17th cent.), *Bodleian* 18-22 (the last, abridged, dated A.H. 1033/1624), *Edinburgh* 412 (A.H. 1011/1602-3 or thereabouts), *de Jong* 176 i (ending with the Saljūqs. A.H. 1034/1624-5), *Ethé* 16 (defective. Not later than 17th cent.), *Nūr i 'Uthmāniyah* 3450 = Tauer 15 (17th cent.), *Fātiḥ* 4213 = Tauer 16 (ends with Ūljāytū. 17th cent.), *Ridā Pāshā* 234 = Tauer 17 (17th or 18th cent.), *Hasan Husnī* = Tauer 18 (A.H. 1214/1800), *Lindesiana* p. 126 no. 438 (circ. A.D. 1810), *Āṣafiyaḥ* iii p. 110 no. 1399, *Browne* Suppt. 1595 (Trinity = Palmer p. 75), *Chanykov* 67, *D.M.G.* 73 (tran-

¹ The translators were a *muntahā* and J. Dowson.

script of the Hamburg MS.), **Flügel** ii 825, **Hamburg** 231 (1) (2) (European transcript), **Lahore** Panjab Univ. Lib. (see *Oriental College Magazine*, vol. ii, no. 3 (May 1926), p. 56), **Upsala** 235, 236 (defective at end).

Abridgment (continued to Abū Sa'īd) : **Rieu** ii 871a (A.H. 813/1410-814/1411).

Edition : *Nizam-ut-tawarikh . . . with introduction and indices by Hakim Sayyid Shams-ullah Qadri, Haidarābād* 1930* (Historical Society of Hyderabad. Historical Text Books Series. No. 1).

English translation of extracts (on the Ghaznawids) : Elliot and Dowson *History of India* ii 255-8.

Descriptions : (1) *L'ordre des chroniques, ou chronologie de l'histoire, par le Cadhi Beïdhawi. . . . Par A. I. Silvestre de Sacy* (in *Notices et extraits des manuscrits de la Bibliothèque nationale*, tome iv (Paris, An 7 [= 1798]), pp. 672-99), (2) Elliot and Dowson *History of India* ii 252-8.

Turkish translations : (1) by Abū 'l-Faḍl M. al-Daftarī b. Idris Bidlisī (d. A.H. 987/1579-80 or thereabouts) : see Babinger *Geschichtsschreiber der Osmanen* pp. 96-7. (2) **Rieu** Turk. Cat. p. 23b (possibly identical with the preceding).

[Brockelmann i 417; *Ency. Isl.* under Baiḍāwī, etc.]

106. **Rashīd al-Dīn Faḍl Allāh** b. 'Imād al-Daulah Abī 'l-Khair al-Hamadānī was born, probably at Hamadān, circ. 645/1247-8. He became physician to the Mongol Sultān Abāqā Khān (reigned A.H. 663/1265-680/1281) and in 697/1298 *wazīr* to Ghāzān Khān (reigned A.H. 694/1295-703/1304). He was *wazīr* also to Uljāytū (reigned A.H. 703/1304-716/1316) and built a fine suburb, called Rashīdiyah, in Sultāniyah, the new capital. In the reign of Abū Sa'īd the intrigues of his enemies caused him to be first deprived of his office (A.H. 717/1317) and then (A.H. 718/1318) put to death at Tabriz on a charge of having poisoned Uljāytū. In addition to his great history he wrote (1) *al-Majmū'at al-Rashīdiyyah*, a collection of four works entitled (a) *al-Taẓdihāt*, (b) *Miftāḥ al-tafāsīr*, (c) *al-Sultāniyah*, (d) *Laṭā'if al-ḥaqā'iq* (for the contents of which see Quatremère's *Histoire des Mongols de la Perse*, pp. cxiv-cxx, cxlix-clv, and Browne

Lit. Hist. iii 75-80), (2) *al-Āthār wa-l-aḥyā'*, on rural economy etc., which is apparently lost (see Quatremère *op. cit.* pp. cxii-cxiv, clvi-clviii), and (3) *Bayān al-ḥaqā'iq*, also lost (see Quatremère, *op. cit.*, pp. cxxx-cxxxi, clv-clvi). The four works comprised in *al-Majmū'at al-Rashīdiyyah*, or the Arabic versions of them, are preserved at Paris in a fine MS. written in 710/1310 (de Slane 2324). The *Miftāḥ al-tafāsīr* is preserved at Cairo (with a supplement entitled *Nafā'is al-afkār*; see the catalogue, vol. vi, p. 200) and the Persian version of the *Latā'if al-ḥaqā'iq* at Paris (ancien fonds, persan 107). For a valuable collection of some 52 of his letters (*Munsha'āt i Rashīdā*) see **Browne** *Coll.* pp. 146-7 (cf. *Browne Lit. Hist.* iii 80-6). An abridged English translation of these letters has been prepared by Prof. M. Shafī' and will, it is hoped, be published. A MS. containing 25 of Rashīd al-Dīn's letters belonging to the Rousseau collection in the Leningrad Public Library is mentioned in Quatremère's *Histoire des Mongols de la Perse*, p. cxx.

Jāmi' al-tawārīkh, begun by order of Ghāzān A.H. 700/1300-1 and completed A.H. 710/1310-11, a general history of the world from the earliest times to A.H. 700/1300-1, with a special account of the Mongols to A.H. 703/1303-4 or 705/1305-6¹ (to A.H. 712/1312-13, according to Waṣṣāf (Quatremère p. lxxi), in the case of the life of Ūljāytū, which, however, seems to occur only in one of the recorded MSS. (at Mashhad)²) divided originally³ (and in most, if not all, of the surviving MSS.) into three volumes, viz. (I) called *Tārīkh i Ghāzānū* in two *bābs*, (a) Account of the Turkish and Mongol tribes, (b) History of Chingiz Khān, his ancestors and successors down to Ghāzān, (II) also in two *bābs* (a) History of Ūljāytū, absent from all the recorded MSS. except

¹ A continuation to the end of Abū Sa'īd's reign was written (probably by Ḥāfiẓ i Abrū) at the command of Shāh-Rukh and is found in some of the MSS. A continuation by Ḥāfiẓ i Abrū covering the years A.H. 706-795 (i.e. the interval between the end of the *Jāmi' al-tawārīkh* and the beginning of Niẓām i Shāmī's *Zafar-nāmah*) is to be found in the *Majmū'ah i Ḥāfiẓ i Abrū*.

² See Barthold *Turkestan* p. 47, n. 4, *Bulletin de l'Acad.*, 1924, p. 247 foll.

³ In the author's own list of his works (Quatremère pp. cxlvii-clxxv) a division into four volumes is substituted, the second volume being divided into two.

apparently one at Mashhad, (b) General history of the world in a *muqaddimah* (on the Patriarchs and Prophets) and two *qisms*,¹ viz. (1) Pre-Islāmic kings of Persia, (2) History of Muḥammad and the Caliphate, the Islāmic dynasties of Persia (Ghaznawids, Saljūqs, Khwarazm-Shāhs, Salghurids, Ismā'ilīs, Oghūz and the Turks, the Chinese, the Jews, the Franks, the Indians with a long account of Buddha, (III) on geography (perhaps never written): H.Kh. ii p. 509, Rawān Kōshkū 1518 = Tauer 19 (vol. i only (?). A.H. 717/1317), Bloch i 254 (vol. i only, defective at both ends and elsewhere. Many PICTURES (described by Blochet in *Revue des bibliothèques*, 1899, p. 46 and in *Les enluminures des manuscrits orientaux . . . de la Bibliothèque nationale*, Paris 1926, pp. 75-78, pl. xxiii-xxviii). 1st half of 14th cent.), 255 (vol. i only, followed by the appendix (*dhail*) on the reigns of Üljāytū and Abū Sa'id. A.H. 837/1433-4, transcribed for Shāh-Rukh), 256 (vol. i to the death of Chingiz Khān. 1st half of 14th cent.), 257-8 (vol. ii, second half (Fāṭimids of Egypt, Ismā'ilīs of Alamūt, Oghūz and the Turks, the Chinese, India, the Ghaznawids, Saljūqs, Khwarazm-Shāhs and Salghurids). 19th cent., transcribed from a copy written for Ulugh Bēg), 448 (*Tūzūk i Ghāzān Khān*, i.e. the third *qism* of the *dāstān* relating to Ghāzān, defective at end. Late 14th cent.), Rieu i 78a (vol. i, latter half (from Jūjī to Ghāzān). 14th cent.), 74a (vols. i-ii. Transcribed for Shāh-Rukh, not later than A.H. 837/1433), 79a (part of vol. ii (history of China, Europe, India). A.D. 1828), iii 882a (part of vol. ii (Ghaznawids, Saljūqs, Khwarazm-Shāhs, Salghurids, Ismā'ilīs (defective at end), latter part of history of Europe and most of the history of India). Circ. A.D. 1850), 882b (account of India. A.H. 1267/1851), 883a (part of the account of India. A.H. 1267/1851), 883b (history of China, Europe, India. 19th cent.), Suppt. 25 (vol. i. A.H. 994/1586), 26 (vol. i, followed by the appendix on Üljāytū and Abū Sa'id. A.H. 1030/1621), Baghdād Kōshkū 282 = Tauer 32 (in the *Majmū'ah i Hāfiḡ i Abrū*. Followed by Hāfiḡ i Abrū's continuation (*dhail*) relating to A.H. 706/1306-7—795/1393. Transcribed in the reign of Shāh-Rukh, therefore not later than

¹ The subdivisions of vol. ii are given somewhat differently in the author's preface and the different MSS. do not agree exactly.

A.H. 850/1447), **Dāmād Ibrāhīm** 919 = Tauer 33 (in the *Majmū'ah i Ḥāfiẓ i Abrū*. Followed by Ḥāfiẓ i Abrū's continuation. Transcribed probably in or about A.H. 885/1480-1), **Nūr i 'Uthmāniyah** 3271 = Tauer 383 (only (Ḥāfiẓ i Abrū's) continuation on the reigns of Ūljāytū and Abū Sa'id. 15th cent.), **Ivanow** 4 (vol. i, part of Bāb ii, roughly equivalent to the portion edited by Blochet in the Gibb Memorial Series. PICTURES. Late 9th/15th or early 10th/16th cent.), 5 (modern copy of the preceding), **Dorn** 289 (vol. i. A.H. 935/1528-9. PICTURES), **Bodleian** 23 (vol. i (including Ūljāytū ?). A.H. 944/1537), **Aumer** 207 (vol. i. A.H. 952/1545-6 and (the 3rd *qism* of the section on Ghāzān) A.H. 1015/1606-7), 208 (fragments), **Ḥakīm-oghlu 'Alī Pāshā** 703 = Tauer 35 (vol. i. 16th cent.), **Ethé** 17 (vol. i. N.d.), 2828¹ (vols. i-ii, lacking the reigns of Takūdār, Arghūn, Gaikhātū and Ghāzān but otherwise fairly complete. A.H. 1081-2/1671), iii 3004 (account of India only. In W. H. Morley's hand), **Flügel** ii 957 (last third of vol. i (Hūlāgū to Ghāzān). Old.), 958 (a supplement (from Ghāzān's death to A.H. 820/1417) composed for Shāh-Rukh. A.D. 1827), **Rosen** Inst. 7 (vol. ii, *Qism* 2, defective at the end and elsewhere, preceded by the Pre-Islāmic history from Ḥāfiẓ i Abrū's *Majma' (Zubdat) al-tawārīkh*.² Not a good copy), **Leningrad** Pub. Lib. (vol. ii, *Qism* 2, preceded by the Pre-Islāmic history from Ḥāfiẓ i Abrū's *Majma' (Zubdat) al-tawārīkh* (cf. Rosen Inst. 7 above). Two copies. See *Mélanges asiatiques* iii 727, nos. 9 and 10, and Rosen, Inst. p. 97), *Mus. Asiat.* (vol. ii, *Qism* 2, preceded by the Pre-Islāmic history from Ḥāfiẓ i Abrū's *Majma' (Zubdat) al-tawārīkh*. A.H. 1267/1851. See *Mélanges asiatiques* vi pp. 120-1, Rosen, Inst. p. 54), **Dorn** A.M. p. 205 (vol. i), **Tashkent** (see Barthold *Turkestan*, London 1928, p. 48, n. 2, *Zapiski Vost. Otdyel. Arkh.* Ob. xv 232. In this MS. the proper names occurring in genealogies are transcribed in Uigur letters), **Lindesiana** p. 209 no. 406

¹ This is the MS. on which E. G. Browne's description of the *Jāmi' al-tawārīkh* in the *J.R.A.S.* for 1908 is mainly based. Ethé describes the MS. at considerable length.

² "In 828=1424-1425 Ḥāfiẓ-i Abrū by order of Shāhrukh published a new edition of the *Djāmi' al-Tawārīkh*; the portion of the book then considered lost" [i.e. the Pre-Islāmic history] "was replaced by the first part of the *Zubdat al-Tawārīkh*" (*Ency. Isl.* under Ḥāfiẓ-i Abrū).

(an abridged version (?) described (*J.R.A.S.* 1908 p. 35) as containing the history of Pre-Islāmic Persia and Arabia, of the Jews, the Greeks, the Roman Empire to A.H. 717/1317, including the Popes, and of the Chinese. Circ. A.D. 1800), no. 364b (the account of Buddha. Circ. A.D. 1800), **Chanykov** 62 (A.H. 1256/1840), **Mashhad** iii p. 82¹ (vol. i old, vol. ii dated A.H. 1300/1882-3).

Arabic version²: **Edinburgh** 20³ (277 foll. (1-3 and 70-108 missing) containing the accounts of the Prophets (incomplete), Pre-Islamic Persian kings, the Prophet and the Caliphs (A.H. 1-122 missing), the Ghaznawids, the Saljūqs and the Khawārazm-Shāhs (defective at end). 70 PICTURES (for which see F. R. Martin *The miniature painting and painters of Persia, etc.*, London 1912, vol. i, figs. 12-15, T. W. Arnold *Painting in Islam*, Oxford 1928, pl. xix, xx, liii, E. Blochet *Musulman painting*, London 1929, pl. liii-lviii, T. W. Arnold and A. Grohmann *The Islamic book*, London 1929, pl. 41, *Catalogue of the International Exhibition of Persian Art*, London 1931, no. 537A, Binyon, Wilkinson and Gray *Persian miniature painting*, Oxford 1933, pp. 44-6). A.H. 707/1307-8), **R.A.S.** A. 27 = Morley 1⁴ (59 foll. containing fragments of the history of the Prophet, the end of the history of China, most of the account of India and a fragment of the history of the Jews. With interlinear Persian translation. 100 PICTURES (for which see *JRAS.* vi (1841), plate facing p. 20, Martin *op. cit.* vol. ii pl. 27-32, Blochet *op. cit.* pl. xlviii-lii, *Catalogue of the International Exhibition of Persian Art* no. 537B, B. Gray *Persian painting*, London 1930, pp. 40-3, Binyon, Wilkinson and Gray *op. cit.* pp. 45-6). A.H. 714/1314-15. Originally part of the same MS. as **Edinburgh** 20), **Bodleian** MS. Arab. b. 1 (part of the history of China), **Āyā Šūfiyah** 3034 (see Tauer p. 93 n.).

¹ This is presumably the copy containing the history of Ūljāytū which "was found in 1923 by Ahmad Zaki Walidi in the Library of Meshhed" (Barthold, *Turkestan*, London 1928 p. 47, n. 4, where a reference is given to *Bull. de l'Acad.*, 1924, p. 247 sq.).

² Rashīd al-Dīn "translated all his Persian works into Arabic, and all his Arabic works into Persian, and took steps to ensure that copies of all his works in both languages should be made annually" (Barthold *Turkestan* p. 46).

³ Cf. D. Forbes's description in *JRAS.* vi (1841) pp. 33-9.

⁴ A fuller description was given by Morley in *JRAS.* vi (1841) pp. 11-32.

Extracts : (1) [the account of the Turkish and Mongol tribes (i.e. *Bāb* 1) and the history of *Chingiz Khān* from *Bāb* 2 of vol. i with many omissions¹] *Sbornik lyetopisei. Istoriya Mongolov, sochinenie Rashid-Eddina. Vvedenie : o Turetskikh i Mongolskikh plemenakh. Perevod s Persidskago, s vvedeniem i primyechaniyami, I. N. Berezina* [Persian text with Russian translation by I. N. Berezin]. (In *Trudy Vostochnago Otdyeleniya Imperatorskago Arkheologicheskago Obshchestva*, pts. 5, 7, 13, 15, **St. Petersburg** 1858–88°* (I.O. lacks pt. 15).) (2) [From the accession of Ogotāy to the death of Timūr (Üljāytū), the grandson of Qūbilāy, being part of *Bāb* 2 of vol. i] *Djami el Tévarikh, histoire générale du monde par Fadl Allah Rashid ed-Din. Tarikh-i Moubarek-i Ghazani, histoire des Mongols. Editée par E. Blochet. Tome II. Contenant l'histoire des empereurs mongols successeurs de Tchinkkiz Khaghan, London* 1911°* (Gibb Memorial Series, vol. xviii, 2). (3) [the history of Hūlāgū together with the preface to the whole work and the latter part of the preface to vol. i] *Histoire des Mongols de la Perse, écrite en persan par Raschid-Eldin, publiée, traduite en français, accompagnée de notes et d'un mémoire sur la vie et les ouvrages de l'auteur par M. Quatremère, Tome i* (no more published), **Paris** 1836°* (Collection orientale. Manuscrits inédits de la Bibliothèque Royale).² (4) [from Hūlāgū's arrival at Tūs to his capture of Baghdād, being the bare Persian text reprinted from pp. 180–314 of the 1836 edition] *Extrait de l'Histoire des Mongols de Raschid-Eldin publiée par M. Quatremère. Texte persan à l'usage des élèves de l'École des Langues Orientales Vivantes, Paris* 1844° (pp. 135–172). (5) [the whole of the bare Persian text of the

¹ Cf. Blochet *Introduction* p. 1: "l'histoire des tribus, celle des ancêtres de Tchinkkiz et celle du Conquérant du Monde ont été imprimées en partie, avec de nombreuses coupures qui enlèvent tout intérêt à ce travail, à Saint-Petersbourg, avec une traduction annotée, par Bérézine . . ."

² Cf. *Kritische Beurtheilung der von Herrn Quatremère herausgegebenen Histoire des Mongols de la Perse von Franz von Erdmann, Kazan* 1841* (see Zenker i 912). Cf. also Gotha 367 (in the *Ergänzungsheft*): *Abhandlung über Raschideddin dessen Geschichte der Mongolensultane und Quatremère's Ausgabe, nebst Textverbesserungen und Excerpte aus Quatremère's Ausgabe. Ein Convolut in folio. Ferner eine Sammlung der die Geographie betreffenden Stellen aus Raschideddin.*

chapter on Hülāgū and the prefaces reprinted from pp. 4-422 of the 1836 edition] *Extraits de l'Histoire des Mongols de Raschid-Eldin. Texte persan.* Paris 1847°* (137 pp.).¹ (6) [extracts relating to Māzandarān, Gilān etc.] in B. Dorn *Muhammedanische Quellen zur Geschichte der südlichen Küstenländer des Kaspischen Meeres*, St. Petersburg 1850-8°*, Theil iv, pp. 131-153.

Translations : (1) [Russian translation of the account of the Turkish and Mongol tribes and the history of Chingiz Khān] see above Editions : (1). (2) *Vollstaendige Uebersicht der aeltesten tuerkischen, tatarischen und mogholischen Voelkerstaemme nach Raschid-ud-din's Vorgange bearbeitet von F. von Erdmann.* Kazan, 1841°*. (3) [French translation of the life of Hülāgū] see above Editions : (3). (4) *Description de la Chine sous le règne de la dynastie mongole traduite du persan de Rachid-eddin et accompagnée de notes par M. J. Klaproth*, Paris 1833°. (5) [extract from the account of China] V. Rosen *Les manuscrits persans de l'Institut des Langues Orientales*, St. Petersburg 1886°*, pp. 107-9. (6) [English translation of extracts from parts of the account of India] Elliot *Bibliographical index* pp. 28-47, and, in a revised version, Elliot and Dowson *History of India* i, 44-73 [cf. *An endeavour to elucidate Rashiduddin's geographical notices of India* by H. Yule in *JRAS.*, n.s. iv (1870) pp. 340-356]. (7) [English translation of Rashīd al-Dīn's account of Ghāzān's administrative system, not indeed as given in the *Jāmi' al-tawārīkh* itself but as abridged therefrom in the *Ḥabīb al-siyar* and in 'Ināyat Allāh's *Dilgushā*] *The Institutes of Ghāzān Khan, Emperor of the Moghuls.* By Captain William Kirkpatrick (in *The New Asiatic Miscellany*, vol. i, Calcutta 1789°*, pp. 149-226). Major H. G. Raverty's rough MS. English translations at the India Office include Rashīd al-Dīn's account of the Turkish and Mongol tribes, part of his account of India and various other extracts.

Descriptions : (1) Morley *Descriptive catalogue*, pp. 1-11 ; (2) Elliot *Bibliographical index*, pp. 1-47 ; (3) Elliot and Dowson *History of India* iii 1-21 ; (4) Flügel ii 957, where references are given to some of the older European sources of information ;

¹ This text, like the preceding, was issued for the use of students at the École des Langues Orientales Vivantes.

(5) *Suggestions for a complete edition of the Jāmi' u 't-tawarikh of Rashidu 'd-Din Fadl u'llah.* By E. G. Browne (in the *JRAS.* 1908, pp. 17-37); (6) Blochet *Introduction à l'histoire des Mongols par Fadl Allah Rachid ad-Din*, Gibb Mem. Ser. 1910 (cf. Barthold's review in *Mir Islama* i (1912) pp. 56-107); (7) Browne *Lit. Hist.* iii pp. 68-87; (8) W. Barthold *Turkestan down to the Mongol invasion*, London 1928, pp. 44-8.

[Autobiographical information from the *Jāmi' al-tawārīkh* and from *al-Majmū'at al-Rashīdiyyah* (de Slane 2324) as well as information from the *Tārīkh i Waṣṣāf*, the *Tārīkh i Guzīdah*, and other sources is given in the *Mémoire sur la vie et les ouvrages de Raschid-eldin* prefixed by Quatremère to his *Histoire des Mongols de la Perse*, where also will be found, on pp. cxlvii-clxxv, the Persian text of Rashīd al-Dīn's list of his own works (see also Quatremère's article in the *Journal des savants*, 1850, pp. 515-522, and the letters of Morley and D. Forbes in the *JRAS.* vi (1841) 11-41 and vii (1843) 267-272); Ibn Ḥajar *al-Durar al-kāminah*, Ḥaidarābād 1348-1350, iii 232; Daulatshāh 217; *Ḥabīb al-siyar* iii, 1, 113-15; Ibn al-'Imād *Shadharāt al-dhahab* (Cairo 1350-1) vi 44-5; Elliot *Bibliographical index* pp. 1-47; Elliot and Dowson *History of India* iii 1-21; Flügel ii 957, where references are given to some of the older European sources of information; Brockelmann ii 200; Blochet *Introduction à l'histoire des Mongols par Fadl Allah Rachid ad-Din*, G.M.S. 1910, and Barthold's review in *Mir Islama*, i (1912), pp. 56-107; Browne *Lit. Hist.* iii, pp. 68-87, etc.; W. Barthold *Turkestan down to the Mongol invasion*, Eng. trans., London 1928, pp. 44-8.]

107. Abū 'l-Qāsim 'Abd Allāh b. 'Alī b. M. al-Qāshānī, the author of a life of Ūljāytū (see *Āyā Šūfiyah* 3019 = Tauer 382, Schefer 1419, Süssheim *Das Geschenk aus der Seldschukengeschichte*, p. xi, Blochet *Introduction à l'histoire des Mongols*, p. 113, and an article by W. Barthold in the *Zapiski* of the Russian Archaeological Society, vol. xviii, p. 0119), claims to be the real author of the *Jāmi' al-tawārīkh* (see Barthold *Turkestan down to the Mongol invasion*, pp. 46-7).

Zubdat al-tawārīkh (?),¹ compiled in Ūljāyṭū's reign (A.H. 703/1304-716/1316), a general history from Adam to the fall of Baghdād in a *muqaddimah* (Pre-Islamic history) and two *qisms* ((1) Pre-Islāmic kings of Persia, (2) From Muḥammad onwards): H.Kh. iii p. 536 no. 6809, **Berlin** 368 (to A.H. 63/682-3).

108. **Nikpay b. Mas'ūd** b. M. b. Mas'ūd probably lived at the end of the 7th/13th and the beginning of the 8th/14th century.

A general history consisting of extracts from Ṭabari, the *Muntazam* of Ibn al-Jauzī, Juwainī, the *Nizām al-tawārīkh* and other works and divided into four books ((1) (2) Pre-Islamic Persia, (3) Pre-Islamic Arabia, Muhammad, the Caliphs to the fall of Baghdād, (4) dynasties contemporary with the 'Abbāsids): **Bloch** i 253 (16th cent.).

Description with translations of a number of passages relating mainly to the Sāsānians: *Histoire des Rois de Perse, des Khalifes, de plusieurs dynasties, et de Genghizkhan, par Nikbi ben Massoud. Par M. Silvestre de Sacy* (in *Notices et extraits des manuscrits de la Bibliothèque du Roi*, tome ii, Paris 1789, pp. 315-385).

109. Fakhr al-Dīn Abū Sulaimān Dāwud b. Abī 'l-Faḍl M. **Banākātī** received in 701/1301-2 from the Mongol ruler Ghāzān Khān the title of Malik al-shu'arā'. He died in 730/1329-30.

Raudat ulī 'l-albāb fī tawārīkh al-akābir wa-'l-ansāb, usually called the *Tārīkh i Banākātī*, a history from Adam to the (official) accession of Abū Sa'īd in 717/1317, the date of composition, divided into nine *qisms* and mainly abridged from the *Jāmi' al-tawārīkh*: H.Kh. ii p. 121 no. 2182, iii p. 499 no. 6635, **Āyā Shūfiyah** 3026 = Tauer 20 (A.H. 746/1345), **Leyden** v p. 228 no. 2634 (A.H. 962/1554-5), **Browne** Suppt. 716 (A.H. 980/1572-3. King's 108), **Rieu** i 79b (A.H. 1004/1595), 80b (A.H. 1004/1596), iii 883b (A.H. 1262/1846), **Bloch** i

¹ This is the title by which Mir Khwānd cites the work.

i 259 (A.H. 1013/1604-5), 260 (19th cent.), **Bodleian** 24 (A.H. 1088/1677), 25 (n.d.), '**Āshir** 254 = Tauer 21 (A.H. 1093/1682), **Lindesiana** p. 126 no. 368 (c. A.D. 1790), **Bāṅkipūr** vi 452 (A.H. 1233/1817-18), **Browne** Coll. G. 6 (10) = Houtum-Schindler 3 (defective at both ends. A.H. 1272/1855-6 ?), **Flügel** ii 826 ("ziemlich alt"), **Āṣafiyah** i p. 240 no. 494, '**Āshir** p. 114 no. 254, **Berlin** 369, **Dorn** A.M. p. 143, **Ethé** 18, **Majlis** 255, **Nūr** i '**Uthmāniyah** 3088, **R.A.S.** P. 26-7 = Morley 13-14, **Salemann-Rosen** p. 16 no. 285.

Edition (*Qism* viii only): *Abdallae Beidavaei [sic] Historia Sinensis . . . edita, Latine quoque reddita ab A. Mullero . . . Berlin 1677*¹ (see Zenker i 857), **Jena** 1689°.

English Translation (*Qism* viii only): *A Chinese Chronicle; by Abdalla of Beyza [sic] Translated . . . by S. Weston. London 1820**. Major H. G. Raverty's rough MS. translations at the India Office include some extracts from Banākati.

Latin Translation (*Qism* viii only): see above under Edition.

French Translation (small portion of *Qism* viii only): Quatremère *Histoire des Mongols de la Perse*, **Paris** 1836*, pp. lxxxvi-xc.

Descriptions: (1) Hammer-Purgstall *Wiener Jahrbücher*, vol. lxi, Anz. Bl. p. 33, (2) Elliot and Dowson *History of India* iii 55-9, (3) Browne *Lit. Hist.* iii 100-3, (4) Barthold *Turkestan*, London 1928, p. 49.

[Autobiographical statements in the *Raudat ūlī 'l-albāb* (see Rieu i 79b); *Daulatshāh* pp. 227-9; *Habīb al-siyar* iii, 1, p. 113; *Haft iqīm*, no. 1531; Quatremère *Histoire des Mongols de la Perse*, p. xcix; Hammer-Purgstall *Geschichte der Ilchane* ii p. 267; Rieu i 79b; *Ency. Isl.* under Banākati.]

110. Ṣafī al-Dīn M. b. 'Alī known as **Ibn al-Ṭiṭṭaqā** (for whom see Brockelmann ii 161, *Ency. Isl.* under Ibn al-Ṭiṭṭakā and the introductions of Ahlwardt and Derenbourg to their

¹ See Quatremère's remarks on this edition in his *Histoire des Mongols de la Perse* pp. lxxxv-xcviii and 425, where a portion (description of China and the adjacent countries) is translated into French.

editions of the *Fakhrī*) visited al-Mauṣil in 701/1301 and while there wrote and dedicated to the Governor of the town, Fakhr al-Dīn 'Isā, his *Kitāb al-Fakhrī*,¹ of which the first part (less than a quarter of the whole) treats of the duties of a king and the second is a history of the Caliphate to the fall of Baghdād, based mainly on Ibn al-Athīr. The Arabic text was published at Gotha by W. Ahlwardt in 1860, at Paris by H. Derenbourg in 1895, and at Cairo in 1317/1900 and 1923. A French translation by E. Amar appeared at Paris in 1910.

In 723/1323-724/1324 **Hindūshāh b. Sanjar b. 'Abd Allāh al-Ṣāhibī al-Kirānī** wrote his *Tajārib al-salaf* as an offering for the Hazāraspid Atābak of Luristān, Nuṣrat al-Dīn Aḥmad, who reigned from 696/1296 to 733/1333. It is for the most part a translation of the historical portion of the *Kitāb al-Fakhrī*. Beginning with a brief account of the Prophet, it follows the original fairly closely for half its length, but in the second half contains a good deal of supplementary information, relating especially to the Fāṭimids, Buwaihids, and Saljūqs.

Tajārib al-salaf, H.Kh. ii p. 191 no. 2432, **Majlis** 533 (A.H. 1280/1863-4), **Browne** Coll. G. 3 (A.H. 1286/1870), **Bloch** i 373 (A.H. 1304/1886).

Description: *The Tajaribu's-Salaf, a Persian version of the Arabic Kitabu'l-Fakhri, composed by Hindushah ibn Sanjar as-Sahibi al-Kirani in 723/1323. By E. G. Browne (in Centenary Supplement to the JRAS., Oct. 1924, pp. 245-254).*

111. **Ḥamd Allāh b. Abī Bakr b. Aḥmad b. Naṣr Mustaufī** Qazwīnī, a member of the old Mustaufī family of Qazwīn, whose great-grandfather was *Mustaufī* of al-'Irāq and whose brother was *Nā'ib i Dīwān i Wizārat*, enjoyed the patronage of the great *Wazīr Rashīd* al-Dīn Faḍl Allāh (see p. 71 *supra*), who at one time put him in charge of the finances of Qazwīn, Abhar, Zanjan, and Tārimain. In addition to the historical works mentioned below he wrote (in 740/1339-1340) the well-known cosmographical and geographical work *Nuzhat al-qubūb*.

¹ In the Persian translation the title of the original is given as *Munyat al-fuḍalā' fi tawārīkh al-khulafā' wa-'l-wuzarā'*.

(1) *Zafar-nāmah*, a metrical history of Islām in 75,000 verses completed A.H. 735/1334-5, divided into three *kitābs* or *qisms* ((1) the Arabs (2) the Persians (3) the Mongols to Abū Sa'id's time) and forming a sort of sequel to the *Shāh-nāmah*: H.Kh. iv p. 176 no. 8018, Rieu Suppt. 263 (A.H. 807/1405, with the *Shāh-nāmah* on the margin). . Browne Coll. G. 19 (first 6,885 verses of the part relating to the Mongols. Transcribed circ. A.D. 1917 from Rieu Suppt. 263).

Descriptions : (1) Blochet *Introduction à l'Histoire des Mongols* pp. 106-8, (2) Browne *Lit. Hist.* iii 95-8.

(2) *Tārīkh i Guzīdah*, a general history to A.H. 730/1329-30, the date of composition, dedicated to Khwājah Ghiyāth al-Dīn Muḥammad, the son and successor of Rashīd al-Dīn Faḍl Allāh, based mainly on the *Jāmi' al-tawārīkh* and divided into a *fātiḥah* (on the creation), six *bābs* ((1) Prophets and sages, (2) Pre-Islāmic Persian kings, (3) From Muḥammad to the Banū 'Abbās, (4) Islamic dynasties in 12 *faṣls*, (5) Imāms and Mujtahids, Qur'an-Readers, Traditionists, *Shaikhs*, 'Ulamā', Poets, (6) Account of Qazwīn) and a *khātimah* (genealogical tables, absent from most MSS.): H.Kh. v p. 177 no. 10644, Salemann-Rosen p. 13 no. 153 (A.H. 813/1410-11. See Barthold *Turkestan* p. 50 n. 6), Aumer 205 (lacks *Bāb* 6 and *Khātimah*. Other lacunae. A.H. 823/1420), 206 (lacunae. A.H. 948/1541-2), Bodleian 26 (A.H. 847/1443), 27 (A.H. 851/1447), 28 (mostly A.H. 953/1546), 29 (old), 30 (n.d.), Leningrad Mus. Asiat. No. 578b (A.H. 847/1443. See Browne in *JRAS.* 1900 p. 726), Edinburgh 406 (defective. A.H. 848/1444), 185 (A.H. 993/1584), 'Ātif 1856 = Tauer 22 (A.H. 849/1445), As'ad 2169 = Tauer 23 (A.H. 854/1450), Rosen Institut 6 (defective at beginning. A.H. 855/1451-2), Browne Coll. G. 4 (11) (A.H. 857/1453. The original of the Gibb Memorial facsimile), G. 5 (12) (A.H. 1293/1876), Fātiḥ 4460 = Tauer 24 (A.H. 859/1455), 4459 = Tauer 27 (A.H. 900/1495), Blochet i 264 (A.H. 872/1467), 265 (A.H. 943/1536), 266 (defective. Mid 16th cent.), 267 (defective at end. Late 17th cent.), 268 (18th cent.), Köprülü-Zādah M. = Tauer 25 (A.H. 886/1481), Rieu i 80b (A.H. 890/1485), 82a (A.H. 924/1518), 82a (A.H. 1009/1600), 82b (late 16th cent.), 82b (16th cent.),

82b (A.H. 1216/1803), iii 884a (defective. *Circ.* A.D. 1850), **Āyā Šūfiyah** 3037 = Tauer 26 (15th cent.), 3072 = Tauer 29 (A.H. 994/1586), **Dāmād Ibrāhīm** 904 = Tauer 28 (A.H. 955/1548), **Flügel** ii 827 (A.H. 964/Feb. 1557), **Browne** Pers. Cat. 40 (A.H. 964/May 1557), 41 (A.H. 990/1582), Suppt. 246 (vol. i, A.H. 1225/1810), 248 (n.d. King's 114), **Ethé** 19 (defective. A.H. 1043/1634), 20 (lacks *Khātimah*. N.d.), **Bānkipūr** vi 453 (17th cent.), 454 (hopelessly damaged. 16th cent.), **Lindesiana** p. 149 no. 157 (A.H. 1019/1610-11), **Ivanow** 6 (defective at end. 11th cent. H.), **Āṣafiyyah** i p. 228 no. 449 (A.D. 1827), **Būhār** 1 (19th cent.), **Bukhārā** Semenov 30, **Cairo** p. 507 ((1) lacuna. N.d. (2) N.d.), **Dorn** A.M. p. 659 (cf. p. 100) (with a continuation to A.H. 794/1391-2 by Zain al-Dīn b. Ḥamd Allāh), **Lahore** Panjab Univ. Lib. (see *Oriental College Magazine*, vol. ii, no. 3 (May 1926) p. 57), **Majlis** 233, **Romaskewicz** p. 4 no. 1213.

Edition: *The Ta'rikh-i-Guzida . . . of Ḥamdū'llāh Mustawfī-i-Qazvīnī . . . reproduced in fac-simile from a manuscript dated A.H. 857 (A.D. 1453) [i.e. Browne Coll. G. 4 (11)] with an introduction by Edward G. Browne, Leyden and London 1910** (Gibb Memorial Series, vol. xiv, 1). (For the indexes to this text see below under Translations.)

Extracts: (1) [*Bāb* iv (minus *Faṣl* 12) only] *Tārīkh^e Gozīde par Ḥamd Ollāh Mostooufi Qazvīnī. Les dynasties persanes pendant la période musulmane, depuis les Saffārīdes jusques et y compris les Mongols de la Perse en 1330 de notre ère. Texte persan complet . . . et traduction française en regard . . . Par J. Gantin. Tome i (no more published), Paris 1903**. (2) [*Bāb* iv, *Faṣl* 2 (the Sāmānids)] *Description topographique et historique de Boukhara par Mohammed Nerchakhy, suivie de textes relatifs à la Transoxiane. Texte persan publié par C. Schefer, Paris 1892**, pp. 99-111. (3) [extract relating to the conflict of the Sāmānids with the Sīmjūrīds] Barthold *Turkestan v epokhu mongolskago nashestviya*, St. Petersburg 1900*, Texts pp. 11-12, 91-2. (4) [extracts on Ḥasan i Šabbāh and the sayings of Buzurjmihr] Salemann and Shukovski *Persische Grammatik*, Berlin 1889*, 1*-9* and 41*-48*.

Translations: (1) *The Ta'rikh-i-Guzida . . . abridged in English from a manuscript dated A.H. 857 (A.D. 1453) by Edward G. Browne, with indices of the fac-simile text by R. A. Nicholson, Leyden and London 1913** (Gibb Memorial Series, vol. xiv, 2). (2) Rough draft of an English translation made by G. le Strange at Shirāz in 1879-1880, **Browne** Suppt. 247. (3) [French translation of *Bāb* iv (minus *Faṣl* 12)] see above under Extracts: (1). (4) [French translation of *Bāb* iv, *Faṣl* 6 (the Saljūqs) and part of *Faṣl* 9 (the Ismā'īlīs of Persia)] *Histoire des Seldjoukides, extraite du Tarikhi Guzideh ou Histoire choisie d'Hamd-Allah Mustaufi, traduite et accompagnée de notes par M. Defrémery* (in the *Journal asiatique*, 4e série, tome xi (Jan.-June 1848) pp. 417-462, tome xii (July-Dec. 1848) pp. 259-279, 334-370, tome xiii (Jan.-June 1849) pp. 15-55). (5) [English translation of part of *Bāb* v, *Faṣl* 6] *Biographies of Persian Poets contained in Ch. v, § 6, of the Tārīkh-i-Guzida . . . Translated by E. G. Browne* (in the *JRAS.* 1900, pp. 721-762, 1901, pp. 1-32). (6) [French translation of *Bāb* vi (minus *Faṣl* 1)] *Description historique de la ville de Kazvin, extraite du Tarikhé Guzidèh de Hamd Allah Mustafî Kazvini, par M. C. Barbier de Meynard* (in the *Journal Asiatique*, 5e série, tome x (July-Dec. 1857) pp. 257-308). Major H. G. Raverty's rough MS. translations at the India Office include extracts from the *Tārīkh i Guzīdah*.

Descriptions: (1) *Elliot Bibliographical index* 75-80, (2) *Elliot and Dowson History of India* iii 60-66 (both of these works contain a translated extract on Sultān Maḥmūd of Ghaznī), (3) *Browne Lit. Hist.* iii 87-95, (4) *Barthold Turkestan*, London 1928, pp. 49-50, (5) *M. Nāzīm The life and times of Sultān Maḥmūd of Ghazna*, Cambridge 1931, pp. 10-11.

[*Tārīkh i Guzīdah* pp. 3-8, 598, and, for his ancestors, pp. 839-842; *Nuzhat al-qulūb*, author's preface; *Ḥabīb al-siyar* iii, 1, p. 126; *Haft iqlīm* no. 1250; *Rieu* i 80-1, Suppt. pp. 172-3; *Bloch et Introduction à l'histoire des Mongols* p. 106; *Browne Lit. Hist.* iii 87-100; *Ency. Isl.* under al-Kāzwīnī.]

112. **Muḥammad b. 'Alī b. Muḥammad al-Shabānkāra'**¹ was

¹ For *Shabānkārah* see the *Ency. Isl.* sub voce.

a poet and a panegyrist of the Mongol Sultān Abū Sa'id's *wazīr* Ghiyāth al-Dīn Muḥammad,¹ to whom in 733/1332-3, when more than forty years old, he dedicated his *Majma' al-ansāb*. The *wazīr*'s house was pillaged after his death in 736/1336 and the book was lost, but the author wrote it afresh and completed it in 743/1342-3.

Majma' al-ansāb or *ḡāmi' al-ansāb*, a sketch of general history to Abū Sa'id's death A.H. 736/1335: **Leningrad** Mus. Asiat. (autograph. See Barthold *Turkestan* p. 46, n. 5), **Yenī** 909 = **Tauer** 30 (15th cent.), **Rieu** i 83a (lacks sections on the Ghaznawids and on Luristān. 16th cent.), iii 1020b (extract only. *Circ.* A.D. 1850), **Lindesiana** p. 190 no. 791 (A.H. 1080/1669-70), **Bloch** i 269 (def. at both ends. 17th cent.), **Ivanow** 7 (17th cent.), **Bodleian** 31 (def.), **Browne** Pers. Cat. 42 (1st half only), **Ethé** 21, 22 (def.), **R.A.S.** P. 28 = **Morley** 15.

Descriptions: (1) **Browne** *Lit. Hist.* iii 103, (2) **M. Nāẓim** *The life and times of Sultān Maḥmūd of Ghazna*, Cambridge 1931, p. 11.

[Autobiographical statements of the author (see **Rieu** i 83, **Ethé** 21).]

113. 'Alī b. al-Ḥusain b. 'Alī, known as (*mushtakir bi-*) '**Alā'** al-Qazwīnī al-Ḥilālī, began in Dhū 'l-Ḥijjah 778/April 1377 and completed in Sha'bān 779/December 1377 his

Manāḥij al-tālibīn fī ma'ārif al-sādiqīn, a general history in three *qisms* ((1) the Creation, (2) the prophets and Caliphs, forming the great bulk of the work, (3) dynasties contemporary with and later than the 'Abbāsids) extending to the year 777/1375-6 in the reign of Abū 'l-Fawāris Shāh Shujā', the Muẓaffarid, for whom it was written: **Āyā Sūfiyah** 3467 = **Tauer** 31 (A.H. 781/1379, written by the author's nephew), **Ethé** 23 (A.H. 1025/1616), **Dresden** 383 (A.H. 1013/1604).

114. **Khusrau** b. 'Ābid, called Ibn i Mu'in, **Abarqūhī** wrote in 808/1405-6

¹ The son and successor of the celebrated Rashīd al-Dīn Faḍl Allāh (see p. 71).

Firdaus al-tawārīkh, in two "sections" ((1) (a) the Creation, Pre-Islāmic prophets etc., (b) Pre-Islāmic Kings of Persia, (2) (a) Muḥammad and the Caliphs, (b) dynasties contemporary with the 'Abbāsids, (c) the Mongols to Abū Sa'īd's reign, (d) history of various dynasties subsequent to Abū Sa'īd) having at the end of the history of the Caliphs alphabetically arranged notices of theologians, physicians etc., and at the end of the work a biographical dictionary of Arabic and Persian poets : H. Kh. iv, p. 413, no. 9014, **Dorn** 267 (apparently lacking "Section" 2, pt. (d). Autograph?).

Description : Barthold *Turkestan*, London 1928, pp. 54-5.

115. In 815/1412 and 816/1413 an unknown author living in Fārs at the court of Timūr's grandson Iskandar b. 'Umar Shaiikh, the Governor of Fārs, wrote

A general history to A.H. 815/1412 (called by Barthold "The Anonym of Iskandar") based chiefly on the *Jāmi' al-tawārīkh* and the *Tārīkh i Guz̄dah* but containing specially full information about the legendary history of the Chaghātāy khāns and providing a valuable contemporary record of Timūr etc. : **Rieu** iii 1062 (defective. A.H. 867/1463), **Leningrad Mus. Asiat.** 566b, c (see Barthold *Turkestan* p. 54, n. 3).

Description : Barthold *Turkestan*, London 1928, p. 54.

116. **Ja'far b. M. Ḥusainī** composed in 820/1417 and dedicated to Shāh-Rukh (reigned 807/1404-850/1447) his

Concise general history from the Creation to A.H. 817/1414 : **Ivanow** 8 (A.H. 988/1580).

117. Shihāb al-Dīn 'Abd Allāh ¹ b. Luṭf Allāh b. 'Abd al-Rashīd al-Khwāfī, known as **Hāfiẓ i Abrū**, was born, according to 'Abd al-Razzāq Samarqandī, at Harāt and educated at Hamadān. He was an expert chess-player and was an intimate friend of Timūr's. In 817/1414-15 he was ordered by Shāh-Rukh to write

¹ He is often called Nūr al-Dīn Luṭf Allāh b. 'Abd Allāh in consequence of an erroneous statement by 'Abd al-Razzāq Samarqandī.

a work on geography.¹ In 820/1417 he was instructed by the same ruler to combine in one work the most important histories of the world and in 828/1424-5, again by order of Shāh-Rukh, he issued a new edition of the *Jāmi' al-tawārīkh*. In 826/1423 he had begun to write a history of the world in four volumes² for Prince Bāysunghur, but before completing it he died at Zanjan on 3 Shawwāl 833/25 June 1430.

(1) *Tārīkh i Shāh-Rukh*, a history of Shāh-Rukh's reign to A.H. 816/1413: Ethé 171.

(2) *Majmū'ah i Ḥāfiẓ i Abrū*,² the above-mentioned combination of the most important histories of the world, viz. Bal'amī's translation of Ṭabarī (see p. 61 *supra*), Rashīd al-Dīn's *Jāmi' al-tawārīkh* (see p. 72 *supra*), and Nizām i Shāmī's *Zafar-nāmah* (cf. Rieu i 170, Tauer 32-4²) with supplements by Ḥāfiẓ i Abrū (viz. (a) introduction and index to the whole work, (b) the *Tārīkh i Ṭabarī*, (c) *Dhail i Tārīkh i M. i Ṭabarī*, a continuation by Ḥāfiẓ i Abrū from al-Muqtadir to al-Musta'ṣim, (d) introduction and index to the *Jāmi' al-tawārīkh*, (e) the *Jāmi' al-tawārīkh*, (f) *Tārīkh wa-nasab i Mulūk i Kurt bi-l-ijmāl*, by Ḥāfiẓ i Abrū, (g) short sections by Ḥāfiẓ i Abrū on the *pādishāhī i Tughā-Tīmūr*, the *pādishāhī i Amīr Walī b. Sh. 'Alī Hindū*, the *Tārīkh i umarā i Sarbadārīyah* . . ., and the *Tārīkh i Amīr Arghūn-Shāh* . . ., (h) *Dhail i Jāmi' al-tawārīkh*,³ a continuation by Ḥāfiẓ i Abrū from A.H. 706/1306-7 to A.H. 795/1392-3, i.e. to the point at which Nizām i Shāmī begins, (i) a history of the Muzaffarids by Ḥāfiẓ i Abrū, (j) the *Zafar-nāmah* of Nizām i Shāmī, (k) *Dhail i kitāb i Zafar-nāmah i Shāmī*,

¹ For this geographical work, which contains important historical information relating to Khurāsān, see Bodleian 33, 149, Dorn 290, Rieu i 421-4, *Ency. Isl.* under Ḥāfiẓ-i Abrū, Barthold *Turkestan*, London 1928, p. 55, n. 7, where a MS. at Samarqand and another in the London School of Oriental Studies are mentioned. There is still another in the India Office.

² See also F. Tauer *Vorbericht über die Edition des Zafarnāma von Nizām Shāmī und der wichtigsten Teile der Geschichtswerke Ḥāfiẓ-i Abrū's in Archiv Orientalni* iv, 2 (Prague 1932), pp. 250-6.

³ For a continuation of the *Jāmi' al-tawārīkh* containing the reigns of Üljāytū and Abū Sa'id and written at the command of Shāh-Rukh, probably by Ḥāfiẓ i Abrū, see pp. 72-4 *supra*.

a continuation by Ḥāfiẓ i Abrū to the death of Tīmūr, (l) history of Shāh-Rukh to 819/1416 by Ḥāfiẓ i Abrū): **Baghdād Kōshkū** 282 = Tauer 32. Transcribed in the reign of Shāh-Rukh, therefore not later than A.H. 850/1447. 20 PICTURES in the *Tārīkh i Ṭabarī*, **Dāmād Ibrāhīm** 919 = Tauer 33 (transcribed, in part at least, A.H. 885/1480-1), **Nūr i ‘Uthmāniyah** 3267 = Tauer 34 (only the *Ẓafar-nāmah* and Ḥāfiẓ i Abrū’s *Dhail*. A.H. 828/1425), **Hakim-Oghlū ‘Alī Pāshā** 703 = Tauer 35 (only vol. i of the *Jāmi‘ al-tawārīkh* preceded by the introduction and index. 16th cent.).

(3) *Majma‘ al Tawārīkh* (*Zubdat al-tawārīkh*, see below), a history from Adam to A.H. 830/1426-7 written for Prince Bāysunghur and divided into *arbā‘* ((1) Pre-Islāmic prophets and early Persian kings, (2) Muḥammad and the Caliphs to al-Musta‘īm, (3) Persia after the fall of the Caliphate, the Saljūqs and the Mongols to the death of the Īl-Khān Abū Sa‘īd, (4) bearing the independent title *Zubdat al-tawārīkh i Bāysunghuri* and divided into two parts ((a) life of Tīmūr, being the text of Nizām i Shāmi’s *Ẓafar-nāmah* corrected and enlarged in places together with (b) Shāh-Rukh’s reign to A.H. 830/1426-7, being probably a recast version of the *Tārīkh i Shāh-Rukh* (see above) extended for 11 years)): **H. Kh.** iii p. 535, **Bloch** i 270 (*Rub‘ i*. A.H. 829/1425), **Browne** Coll. G. 9 (12) (*Rub‘ ii*. A.H. 829/1426), **Dorn** 268 (*Rub‘ i-ii*. Fine copy, probably contemp. with author), **Āyā Ṣūfiyāh** 3353 = Tauer 36 (*Rub‘ i* and *bāb 1* (Muḥammad) of *Rub‘ ii*. Bears Shāh-Rukh’s seal), 3035 = Tauer 37 (*Rub‘ ii*, *bābs 2* (*Khulafā Rāshidūn*), 3 (Umayyads), 4 (‘Abbāsids)), **Fātiḥ** 4371/1 = Tauer 38 (*Rub‘ iv*. From Shāh-Rukh’s library), **Rieu** Suppt. 27 (*Rub‘ i*, imperfect. 15th cent.), **Murād** 1441b = Tauer 39 (*Rub‘ iii*. A defective brouillon), **Rawān Kōshkū** 1529 = Tauer 40 (*Rub‘ ii*, *Bāb 1*. A.H. 1043/1633-4), **Leningrad** Mus. Asiat. No. 566 (*Rub‘ i* only. Followed by *Qism ii* of the *Jāmi‘ al-Tawārīkh* (see Rosen Institut pp. 54 seq.), **Rosen** Institut 7 (*Rub‘ i* only. Followed by *Qism ii* of the *Jāmi‘ al-tawārīkh*. “Assez ancien” (see Rosen *op. cit.* p. 82)), **Bodleian** 161 (*Rub‘ iv*, part 2 (containing the years A.H. 807-830). Poor MS., see *Ency. Isl.* under ‘Abd al-Razzāq Samarqandī), **Flügel** ii 952 (small fragment (20 foll.) of *Rub‘ iii* containing the years 624-647. A.D. 1835), **Majlis** 257 (A.H. 1297/1880).

Extracts : Dorn *Muhammedanische Quellen zur Geschichte der südlichen Küstenländer des Kaspischen Meeres*, St. Petersburg 1850-8*, Theil iv pp. 426-455.

Descriptions : (1) Elliot and Dowson *History of India* iv 1-5, (2) W. Barthold *Ḥāfiz-i Abrū i ego sochineniya* (in *al-Muzaffariyah*, *Sbornik statei uchenikov Professora Barona... Rozena*, St. Petersburg 1897, pp. 1-28), (3) *Vorbericht über die Edition des Zafarnāma von Nizām Sāmī und der wichtigsten Teile der Geschichtswerke Ḥāfiz-i Abrū's*. Von Felix Tauer (in *Archiv Orientalní*, vol. iv, No. 2 (Prague, August 1932) pp. 250-6).

[Autobiographical statements in the author's geographical work (cf. Rieu i 421-4) and his *Majma' al-tawārīkh*; *Mujmal i Faṣṣih* under A.H. 833 (translated in Browne *Lit. Hist.* iii 426); Rieu i 421-3, Suppt. pp. 16-17; W. Barthold *Ḥāfiz-i Abrū i ego sochineniya* (in *al-Muzaffariyah*, *Sbornik statei uchenikov Professora Barona Viktora Romanovicha Rozena*, St. Petersburg 1897, pp. 1-28 (cf. *Zapiski of the Russian Archaeological Society* xviii, pp. 0138-0144); *Ency. Isl.* under *Ḥāfiz-i Abrū* (Barthold); Browne *Lit. Hist.* iii 424-6.]

118. **M. b. al-amīr al-kabīr** Amīr **Faḍl Allāh al-Mūsawī** was a native of Khurāsān.

Tārīkh i khairāt, or, as it has also been called (incorrectly according to Barthold¹), *Aṣaḥh al-tawārīkh*, a history from the Creation to Tīmūr's death A.H. 807/1405 begun A.H. 831/1428 but completed or supplemented much later, since, in the B.M. MS. at least, *Shāh-Rukh's* death, A.H. 850/1447, is mentioned, and divided into a *muqaddimah*, three *qisms*, subdivided respectively into four, eight and twelve *tabaqahs*, and a *makhlaṣ*: Bodleian 32 (A.H. 843/1440), *Tarkhān Khadijah Sulṭān* 224 = Tauer 41 (A.H. 895/1490), Rieu Suppt. 423 (defective at beginning and end. 16th cent.).

¹ See Barthold *Turkestan down to the Mongol invasion*, London 1928, p. 54, n. 3, p. 56, and his article "Istorik Musevi, kak avtor *Tārīkhī khairāt*" in the *Bulletin de l'Académie Imp. des Sciences* Petrograd 1915, pp. 1365-70.

119. **Muḥammad Bihāmad-Khānī** was the son of Bihāmad **Khān**, afterwards Malik al-**Sharq** Malik Bihāmad, fiefholder of **Īrich** (**Ērachh**) in Būndēlkhaṇḍ. Like his father he was successful as a military commander, but having become a disciple of Yūsuf Budh of **Īrich**, a celebrated saint, he saw the Prophet in a vision and devoted himself to a religious life.

Tārīkh i Muḥammadi, a general history from the time of the Prophet (after whom the work is called) to A.H. 842/1438-9, and an original authority (but dealing mainly with the local dynasty of Kālpī) for the period subsequent to A.H. 755/1354 : **Rieu** i 84a (17th cent.).

[Autobiog. in *Tārīkh i Muḥammadi* fol. 478 seq.]

120. Faṣīḥ al-Dīn Aḥmad b. M. known as **Faṣīḥ** ¹ **al-Khwāfi** was born at Harāt in Jumādā i 777/1375. He served both Sulṭān **Shāh-Rukh** (A.H. 807/1404-850/1447) and his son Mirzā Bāysunqur (d. 837/1433) as *ḍiwān* (minister of finance).

Mujmal i Faṣīḥī, a valuable compendium of Islāmic history and biography to A.H. 845/1441-2 in a *muqaddimah* (Adam to the Prophet's birth), two *maqālahs* ((1) to the Hijrah, (2) A.H. 1-845) and a *khātimah* (on Harāt) : **Browne** Coll. G. 7 (10) ² (cf. *Le Muséon* iiiie série, i, 1, p. 49 foll. Lacks A.H. 718-840 and *Khātimah*. Very old, perhaps contempor., G. 8 (10) = Houtum-Schindler 5 (lacks A.H. 834-844 and *Khātimah*. Modern), **Bānkīpūr** vi 455 (lacks foll. 2-15. A.H. 993/1585), **Rosen** Inst. 8 (lacks *Khātimah*), **Ivanow** 9 (lacuna between A.H. 395 and 536. A.D. 1853), **Leningrad** Musée Asiatique (transcript of Rosen Inst. 8 : vid. Rosen's Inst. Cat. p. 113), **Tiflis** (see Barthold *Turkestan* p. 55 n. 5, where a reference is given to Berzhe *Kratki Katalog Tiflisskoi Publ. Bibl.*, Tiflis 1861, p. 1033).

¹ Browne calls the author Faṣīḥī, but in the Leningrad MSS. at any rate he seems to be called Faṣīḥ, and this would be the normal abridgment of Faṣīḥ al-Dīn.

² Now in the Library of the School of Oriental Studies.

Descriptions : (1) B. Dorn in *Bulletin de la classe historico-philologique de l'Académie Impériale des Sciences de St. Pétersbourg* vol. ii (1845), pp. 1-42 (with translations of extracts), (2) E. G. Browne in *Le Muséon*, iiiie série, tome i, pp. 48-78 (with translations of extracts), (3) Barthold *Turkestan*, London 1928, p. 55.

[*Mujmal* under some at least of the years 777, 796, 807, 818, 821, 825, 827, 828, 832, 836, 838, 841, 842, 843, 845 ; Dorn l.c. ; Rosen Inst. p. 112 ; *Le Muséon* l.c., pp. 48-9, 51-2 ; Bānkīpūr vi 455 ; Browne *Lit. Hist.* iii 426-8.]

121. **Ḥasan b. Shihāb** b. Ḥusain b. Tāj al-Dīn **Yazdī**, who tells us that he was the author of a metrical history of the Saljūqs, wrote for **Ghiyāth** al-Dīn M. b. Bāysunghur b. **Shāh-Rukh** his

fāmi' al-tawārīkh i Ḥasanī, an unimportant history from the Creation to A.H. 855/1451 in six *qisms* : **Fātiḥ** 4307 = Tauer 42 (A.H. 859/1455).

122. **Shukr Allāh** b. **Shihāb** al-Dīn Aḥmad b. Zain al-Dīn Zakī al-Rūmī, an Anatolian who was in the Ottoman service from his 22nd year, was on two occasions sent on special missions by the Sultān Murād II (reigned 824/1421-855/1451), once to Ibrāhīm Bey, the Qaramānid, and again in 852/1448-9 to Mirzā Jahān-Shāh, of the Black Sheep. The Sultān Muḥammad (II) Fātiḥ (reigned 855/1451-886/1481) is said to have treated him with great consideration. He was 73 years of age in 851/1456-7 when he completed his *Bahjat al-tawārīkh*, and he died at Stambul in 894/1488-9. Works of his entitled *Anīs al-'arīfīn* and *Minhāj al-rashād* are mentioned by Ḥājji Khalifah.

Bahjat al-tawārīkh, a concise general history to the accession of the Sultān M. b. Murād (A.H. 855/1451) in 13 *bābs* : **Ḥ. Kh.** ii p. 73, no. 1957, **Flügel** ii 828 (A.H. 936/1529-30), **Rosen** Inst. 9 (A.H. 938/1531-2), **Bloch** i 271 (A.H. 940/1533), 272 (defective at beginning. A.H. 955/1548), 273 (A.H. 987/1579), 274 (A.H. 1014/1605), 275 (17th cent.), **Rieu** Suppt. 28 (A.H. 949/1542), iii 884a (A.H. 1263/1847), **Āyā Ṣūfiyah** 2990 = Tauer 43 (16th cent.), **Fātiḥ** 4203 = Tauer 44 (16th cent.), **Nūr i 'Uḥ-**

māniyah 3059 = Tauer 45 (17th cent.), **‘Umūmiyah** 4902 = Tauer 46 (17th cent.), **Bodleian** 34, **Gotha** 362 (in the Engänzungsheft), **Leyden** iii p. 2 no. 907 (ch. 1-6 and 13), **Rawān Kōshkū** 1538 = Tauer 47, 1539 (2) = Tauer 48.

Edition of Bāb xiii (Ottoman history) prepared by Th. Seif: *Mitteilungen zur Osmanischen Geschichte* ii (1925), pp. 63 seq.

Extracts: Hammer-Purgstall *Sur les origines russes*, St. Petersburg 1827*, pp. 105-9 (French translation, *ibid.* pp. 44-8).

Turkish translation completed A.H. 937/1531 by Muṣṭafā “Fārisī”: *H. Kh.* ii p. 73, no. 1957 ult. For MSS. (at Berlin, Paris, Cairo (4 copies) and Stambul (at least 4 copies)) see Babinger *Geschichtsschreiber der Osmanen* p. 20.

Descriptions: (1) Hammer-Purgstall *Geschichte des osmanischen Reiches* ix 177-80, (2) Babinger *Geschichtsschreiber der Osmanen* pp. 19-20.

[*al-Shaqā’iq al-Nu‘māniyah* i 102, Rescher’s translation (Constantinople 1927) pp. 56-7; Rieu iii 884; Babinger *Geschichtsschreiber der Osmanen* pp. 19-20, where references will be found to several Turkish authorities.]

123. M. b. Khāwand-Shāh b. Maḥmūd, known as **Mir Khwānd**, belonged to a family of Saiyids long settled in Bukhārā, but his father, the learned and saintly Burhān al-Dīn Khāwand-Shāh, migrated to Balkh and died there. Mir Khwānd was born in 837/1433, spent most of his life in Harāt, where he enjoyed the patronage of Mir ‘Alī Shīr, and died on 2 Rajab 903/24 Feb. 1498 at the age of sixty-six.

Raudat al-ṣafā’ fī sīrat al-anbiyā’ wa-’l-mulūk wa-’l-khulafā’, a general history in a *muqaddimah*, seven volumes or *qisms* ((1) From the Creation to Yazdajird, (2) Muḥammad and the first four Caliphs, (3) The Twelve Imāms and the Umayyad and ‘Abbāsīd Caliphs, (4) Dynasties contemporary with the ‘Abbāsīds, (5) Chingiz Khān and his successors, (6) Tīmūr and his successors to the death of Abū Sa’īd, A.H. 873/1469,¹ (7) Sulṭān Ḥusain and

¹ “... die berühmte Weltchronik Mirhwānd’s *Rauzatu-s-safā* ist stark vom Zubdatu-t-tawārīḥ [of Ḥāfiẓ i Abrū, see p. 88 *supra*] abhängig” (F. Tauer in *Archiv Orientalní*, vol. iv, No. 2 (Aug. 1932) p. 254).

his sons to A.H. 929/1522-3, agreeing with the corresponding part of the *Habīb al-siyar* and apparently written by *Khawānd-Amīr* (see Rieu i 93)), and a *khātimah*, sometimes called vol. viii (geographical, with additions probably by *Khawānd-Amīr*): H.Kh. iii p. 501 no. 6651, **Browne** Pers. Cat. 44-56 (of which 45 (vols. iv-v) was collated, so far at least as vol. iv is concerned, A.H. 901/1495 in the presence of the author, 44 (vols. i-iii) is dated A.H. 980/1572, 51 (vols. i-iii) A.H. 994/1586, 50 (vol. vi) was written circ. A.H. 1000/1591-2, 55 (vol. vi) is dated A.H. 1028/1619, and 56 (*Khātimah*) A.H. 1049/1639. Vol. vii is missing), Suppt. 720-4 (of which 723 (selections from earlier period. A.H. 1199/1784-5) and 724 (seven volumes, i dated A.H. 1003/1594-5 and v dated A.D. 1595-6) belong to King's College), Hand-list 1265 (*Nūdhār* to Yazīd I, defective), 1266 (vol. iii and *Khātimah*), **Nūr i 'Uthmāniyah** 3173 = Tauer 50 (vols. i-v. A.H. 930/1524-934/1528, corrected by *Khawānd-Amīr*. Superb copy), 3178 = Tauer 63 (vols. i-ii. A.H. 999/1591), 3174 = Tauer 70 (vols. i-ii. 16th cent.), and fifteen other MSS., for which see Tauer 71-3, 81-4, 88, 90, 96, 98-100, 111-12, **Dāmād Ibrāhīm** 906 = Tauer 51 (vols. i-iii. A.H. 934/1527. Fine copy), 905 = Tauer 66, **Ethé** 24-75 (of which 28 (vols. i-vi) is dated A.H. 972/1565-978/1570, 25 (vols. i-vi and *Khātimah*) A.H. 976/1569 and 42 (vols. ii-iii) A.H. 987/1579), ii 3005-8, **Ross and Browne** 134, **Lālah-li** 2047 = Tauer 52 (vols. i-iii. A.H. 973/1565), 2048 = Tauer 53 (vols. iv-vi. 16th cent.), 2033 = Tauer 115 (*Khātimah* only), **Dorn** 269-80 (of which 275 (vol. v) and 278 (vol. vi) are dated A.H. 975/1567-8, 272 (vols. iii-iv) and 277 (vol. vi and *Khātimah*) A.H. 977/1569-70, 271 (vol. ii) A.H. 981/1573 and 269 (vols. i-ii) A.H. 992/1584. 273 (vol. iv) contains PICTURES), **Bodleian** 36-68 (of which 47 (vols. iii-v) is dated A.H. 978/1570, 52 (vol. iv) and 58 (vol. v) A.H. 989/1581), **R.A.S.** P. 29-44 = Morley 16-31 (of which P. 43 (vols. iv-vi) is dated A.H. 978-9/1570-1, P. 42 (vol. vi) A.H. 991/1583, P. 39 (vol. v) A.H. 995/1586, P. 40 (vol. vi) A.H. 996/1587, P. 32 (vol. ii) and P. 35 (vol. iii) A.H. 1005/1596, and P. 37 (vols. i-iii) A.H. 1022-4/1613-15. P. 38 (vol. iv) contains PICTURES), **'Umūmiyah** 5261 = Tauer 54 (vol. i. A.H. 979/1571), **Flügel** ii 830 (vols. i-vi. A.H. 979-80/1571-2), 831 (vols. i-ii. Not later than A.D. 1624),

832 (vols. iv-v. A.H. 1044/1635 and A.H. 1068/1657), 833 (vol. vi. A.H. 1258/1843), **Blochet** i 276—311 (of which 284 (vol. ii) and 294 (vols. iii and vi) are dated A.H. 978/1570-1, 295 (vol. iv), 305 (extracts from vol. v and conclusion (?)) and 307 (vol. vi) A.H. 980/1572, 285 (vol. ii) A.H. 983/1575, 306 (vols. v and vi) A.H. 986-8/1578-80, and 299 (vol. v) is assigned to the 16th century. 281 (vol. i. 17th cent.) contains **PICTURES** (described in *Revue des Bibliothèques*, 1900, p. 295) and 308 (vol. vi and *Khātimah* A.H. 1013/1604 and 1004/1595) illuminations (described in *Revue des Bibliothèques*, 1898, p. 138)), **Decourdemanche** S.P. 1860-1 (vols. i (A.H. 1078/1667-8) and iii-iv (A.H. 1018/1609-10)), S.P. 1862 (vols. i-iii. 16th cent.), S.P. 1863 (vols. iv-vi. 16th cent.), **Lund** Suppt. 55-6 (vols. i-vii, of which i is dated A.H. 981/1573-4 and iv A.H. 995/1586-7), **Rieu** i 87b-96a (of which four, 89b (vol. iii), 91b (vol. v), 94b (vols. i-ii), 94b (vols. iii-iv), are assigned to the 16th century, one, 93b (*Khātimah*, imperfect), is dated A.H. 981/1573, another, 94a (vols. i-ii), is dated A.H. 987-8/1579-81, and one, 92b (vol. vi. A.H. 1030/1621), contains **PICTURES**), i 417a-418a, ii 843a (1st portion of vol. vi. A.H. 999/1591), iii 885a (extracts), 1064b-1065a (of which two volumes, i and vi, are assigned to the 16th century), **Hamidiyah** 946-7 = **Tauer** 55-6 (vols. i-vi and *Khātimah*. A.H. 987-8/1579-80. Transcribed from a MS. collated in the presence of the author by **Maqṣūd** b. **Humām** al-Dīn called *Khawādamīr*), **Bānkīpūr** vi 456 (vols. i-iii. A.H. 1015/1606-7), 457 (vol. i. 16th cent.), 458 (vol. i), 459 (vol. ii. A.H. 1054/1644), 460 (vols. iv-v. A.H. 994/1586, but most of v is in a later hand), 461 (vol. vi and *Khātimah*. A.H. 1226/1811), **Rehatsek** pp. 88-90 no. 28 (vol. i. A.H. 996/1588), no. 29 (vol. v. N.d.), no. 30 (vol. vi. N.d.), no. 31 (vol. vii and *Khātimah*. A.H. 1113/1701), no. 32 (*Khātimah*. A.H. 1207/1793), **Mashhad** iii p. 83 no. 32 (ending with death of 'Alī. A.H. 998), p. 84 nos. 33 and 34 (two fragments), **Edinburgh** 186-8 (vols. i-iii, A.H. 1001/1592, vols. iv-vi and *Khātimah*, A.H. 999/1590), 71 (A.H. 1057/1647), **Leyden** iii p. 3 no. 909 (vol. vi. A.H. 1000/1591-2), v p. 285 no. 2722 (vol. i. Groningen), **Upsala** 237-42 (vols. i-vii of which iii and iv bear the dates A.H. 1001/1593 and 1002/1593-4), **Calcutta Madrasah** 122 (vol. i. 17th cent.), 123 (vol. ii. Akbar's 12th year), 124 (vol. iii. A.H. 1104/1693), 125

(vols. iv-v. 16th cent.), **Ivanow** 10-27 (some of these belong to the early 17th cent. and one or two may be earlier), **Berlin** 370-96 (of which 376-82 (7 vols. lacking *Khātimah*) bears several dates in the first half of the 17th century and 389 (vol. iv) is dated A.H. 1012/1604), **Aumer** 209-220 (of which 213 (vol. iii) bears the earliest date, A.H. 1016/1607-8), **Rosen** Institut 11 (vol. i), 12 (vol. i), 13 (vol. iv. A.H. 1016/1607-8), 14 (most of vol. iv), **Lindesiana** p. 188 nos. 801-8 (A.H. 1018/1609-10-1083/1672-3), nos. 173-8 (vols. i-iii, v-vii), nos. 179-82 (vols. i-iii, vi), nos. 387-94, no. 929 (vol. v. Circ. 1650), **D.M.G.** 4 (vol. i), 5 (vol. iv. A.H. 1030/1620-1), 6 (vol. i, defective. Seal dated 1025/1616), **Cairo** p. 504 (A.H. 1069/1659), **Browne** Coll. G. 11 (12) = Houtum-Schindler 42 (1) (*Khātimah*), K. 6 (14) (4) = Houtum-Schindler, 43 (4) (*Khātimah*. A.H. 1085/1674-5), **Būhār** 2 (latter part of vol. v. 17th cent.), **Dorn** A. M. p. 205 (vol. vi), p. 205 (vols. iii, v, vi), **Madras** (one complete copy and one vol. iii), **Romaskewicz** p. 10 nos. 970* (vol. i), 986 (vol. i), 987 (vol. ii), **Salemman-Rosen** p. 16 nos. 77 (vol. i), 78 (vol. iii), 79 (vol. vi), 132 (vols. v-vi), 154 (vol. ii), 158 (vol. iv), 159 (vol. iv), 166 (vol. vii), 196 (vol. v), 286-92 (vols. i-vii), 608-13 (vols. i-vi), **Vollers** 968 (vol. i), 969 (vol. iii), 970 (Tāhirids to Timūr), 971 (vol. vi, defective at end). In addition to the Stambul MSS. mentioned above there are at least 49 others at Stambul (see Tauer).

Editions: **Bombay** 1845 (see G. i. P. ii p. 357), 1848 (see G. i. P. ii p. 357, Elliot and Dowson *History of India* iv p. 134), 1266/1850*, 1271/1855°, **Ṭihrān** 1270-4/1853-6° (2 vols. including a continuation to his own time, in three books, by Riḍā-Qulī **Khān** (d. 1288/1871), the editor¹), **Lucknow** 1874°*, 1883 (see G. i. P. ii p. 357).

Extracts: (1) [The Preface] *Le Jardin de la pureté . . . Par M. Am. Jourdain*² (in *Notices et extraits des manuscrits de la Bibliothèque nationale*, tome ix (Paris 1813°)) pp. 249-60 (French translation by S. de Sacy, *ibid.* pp. 261-73). (2) [On the sons of

¹ For the life and works of Riḍā-Qulī **Khān** see below under Biography: Poets.

² Cf. No. (14) below.

Japheth] Hammer-Purgstall *Sur les origines russes*, **St. Petersburg** 1827°, pp. 112–19 (French translation, *ibid.* pp. 52–9). (3) [The Ashkānian dynasty] *Mirkhonds berättelse om Askaniernas konungaätt i Persien* [ed. with Swedish trans. and notes by C. J. Tornberg], **Lund** 1863°. (4) [The Sāsānid dynasty] *Histoire des Sassanides par Mirkhond (texte persan)*, **Paris** 1843° (one of the *Chrestomathies orientales* published for the use of students at the École des Langues Orientales Vivantes). (5) [Reign of Anūshīr-wān] *Descriptive catalogue of the oriental library of the late Tippoo Sultan of Mysore . . . By C. Stewart*, **Cambridge** 1809°, pp. 192–201 [with English translation]. (6) [Death of al-Ma'mūn and stories of his liberality, etc.] *Institutiones ad fundamenta linguae persicae . . . Edidit F. Wilken*, **Leipzig** 1805°, pp. 111–20 (Latin translation in Wilken's *Auctarium ad Chrestomathiam suam persicam*, **Leipzig** 1805°, pp. 5–10). (7) [Tāhirid and Šaffārid dynasties] *Historia priorum Regum Persarum post firmatum in regno Islamismum. Ex Mohammede Mirchond persice et latine cum notis geographico literariis* [By B. von Jenisch], **Vienna** 1782°. (8) [Tāhirid dynasty] *Mirchondi Historia Thaheridarum . . . Persice et latine edidit E. Mitscherlich*, **Göttingen** 1814 (see Zenker i p. 105 no. 875), [**Berlin** 1819°]. (9) [Sāmānid dynasty] *Mohammedis filii Chavendschahi vulgo Mirchondi Historia Samanidarum persice . . . edidit, interpretatione latina, annotationibus historicis et indicibus illustravit F. Wilken*, **Göttingen** 1808°. (10) [Sāmānid dynasty] *Histoire des Samanides par Mirkhond. Texte persan traduit et accompagné de notes . . . par M. Defrémery*. **Paris** 1845°. (11) [Ghaznawid dynasty] *Mohammedi filii Chondschahi vulgo Mirchondi Historia Gasnevidarum persice . . . edidit . . . latine vertit . . . F. Wilken*, **Berlin** 1832°. (12) [Extracts relating to the Šhārs of Ghārjīstān and their overthrow by Maḥmūd of Ghaznī, Maḥmūd's expedition against Sōmnāth, anecdotes of Maḥmūd] *Institutiones ad fundamenta linguae persicae . . . Edidit F. Wilken*, **Leipzig** 1805°, pp. 120–52 [Latin translation in Wilken's *Auctarium ad Chrestomathiam suam persicam*, **Leipzig** 1805°, pp. 10–31]. (13) [Buwaihid dynasty] *Mirchonds Geschichte der Sultane aus dem Geschlechte Bujeḥ. Persisch und deutsch. Von F. Wilken*, **Berlin** 1835° (Reprinted from the *Abhandlungen der K. Akademie*

der Wissenschaften).¹ (14) [The Ismā'īlis of Persia] *Le Jardin de la pureté . . . Par Mohammed, fils de Khavendschah, connu sous le nom de Mirkhond. Par M. Am. Jourdain* (in *Notices et extraits des manuscrits de la Bibliothèque nationale*, tome ix, pt. i (Paris 1813°)) pp. 192–248 (French translation, *ibid.* pp. 143–82). (15) [Saljūq dynasty] *Mirchondi Historia Seldschukidarum persice . . . edidit . . . annotationibus . . . illustravit J. A. Vullers, Giessen 1837°**. (16) [Khwārazm-Shāhs] *Histoire des Sultans du Kharezm par Mirkhond; texte persan accompagné de notes . . . [By C. Defrémery], Paris 1842°** (one of the *Chrestomathies orientales* published for the use of students at the École des Langues Orientales Vivantes). (17) [The Atābaks] *The History of the Atābeks of Syria and Persia by . . . Mirkhond. Now first edited . . . by W. H. Morley . . . London 1848°** (Society for the Publication of Oriental Texts). (18) [Ghōrids and Qarā-Khitā'is] *Mirchondi Historia Ghuridarum regum Persiae Indiaeque atque Carachitajorum imperatorum Tartariae . . . Persice et latine edidit . . . E. Mitscherlich, Frankfurt a. M. 1818* (see Zenker i p. 105 no. 875). (19) [Ghōrids] *Histoire des Sultans Ghourides extraite de l'Histoire universelle de Mirkhond, traduite et accompagnée de notes par M. Ch. Defrémery* (in the *Journal Asiatique*, 4^e série, tome ii (July–Dec. 1843), pp. 167–200, tome iii (Jan.–June 1844), pp. 258–91). (20) [Chingiz Khān] *Vie de Djenghiz-Khan, par Mirkhond (texte persan) [Edited by P. A. E. P. Jaubert]. Paris 1841°** (one of the *Chrestomathies orientales* published for the use of students at the École des Langues Orientales Vivantes). (21) [Extracts relating to Chingiz Khān] *Notice de l'histoire de Djenguyz-Khān, contenue dans le manuscrit persan No. 104, in 4^o, de la Bibliothèque nationale. Par le C.^{en} Langlès* (in *Notices et extraits des manuscrits de la Bibliothèque nationale*, tome v (Paris an vii [= 1798°*]) pp. 192–229. (22) [Timūr's expedition against Tuqtāmish Khān] *Expédition de Timour-i-Lenk ou Tamerlan contre Toqtamische . . . en 793 . . . ou 1391 . . . Par M. Charmoy* (in the *Mémoires de l'Académie Imp. des Sciences de St-Petersbourg*, 6^e série, tome iii (St. Petersburg 1836°*)) pp. 270–321 (Persian text), 441–471 (French translation). (23) [Auto-

¹ Cf. *Erläuterung und Ergänzung einiger Stellen der von Mirkhond verfassten Geschichte des Stammes Buweihi, durch F. von Erdmann, Kazan 1836.*

biographical conclusion of *Qism vi*] *Le Jardin de la pureté* . . .
Par M. Am. Jourdain (in *Notices et extraits*, tome ix (Paris 1813°))
 pp. 185–7 (French translation *ibid.* pp. 123–5). (24) [Conclusion
 of the *Khātimah*] *ibid.* pp. 187–91 (French translation *ibid.*
 pp. 125–8).

Turkish translations: see Babinger *Geschichtsschreiber der Osmanen* p. 82, n. 1: “Dass Rustem Paşa geschichtliche Studien begünstigte, scheint der Umstand zu beweisen, dass er durch Muṣṭafā b. Ḥasan Šāh im Jahre 957/1550 eine türkische Übersetzung des Mirchwänd’schen Geschichtswerkes *raudat al-ṣafā* herstellen liess; über diese *ḥadiqat ul-‘uljā* betitelte Übertragung vgl. ‘O[smānli] *M[ü’ellifleri*, by Brūsali Mehmed Tāhir, Stambul 1334–43/1915–25], iii, 140; 180, 4 v.u. Wenige Jahre später, im Du’l-ḥigge 962/Okt. 1555 vollendete Balātzāde Mehmed Kemāl eine neuerliche türkische Übersetzung mit dem Titel *terjūmān düstūr fī ḥawādis el-azmān we’l-duhūr*, die hsl. in Stambul, Laleli, Nr. 2025 [cf. 2021?], Nūr-i ‘osmānīje, Nr. 3238/50 (?) [cf. 3228] und Kairo, TK, 783 [read 183] (Autograph) vorhanden ist; gedruckt (1. Teil): Stambul, 1258 (1848 [read 1842]), 359 Ss. fol. Über den Übersetzer vgl. ‘OM, iii, 122.”

An Upsala MS. of 989/1581 beginning with the same words as the Cairo MS. of the *Tarjūmān al-dastūr* has the title *Ḥadiqat al-‘ulyā* ascribed to it in Tornberg’s catalogue (nos. 243–8), where the work is said to have been written by Muḥammad Kamālī at the instigation of Muḥammad Pasha, the Grand Vizier of Murād III. Are the two translations really one?

For a fragmentary translation by Rāghib Pāshā (d. 1176/1763) see Babinger, *op. cit.*, p. 290 (MS. at Munich).

Translations of extracts¹: (1) [The Preface (French tr. by

¹ Much of the *Raudat al-ṣafā* is translated or paraphrased in Major David Price’s *Chronological retrospect, or Memoirs of the principal events of Mahomedan history, from the death of the Arabian Legislator, to the accession of the Emperor Akbar* (3 vols. London 1811–21*). Another work partly based on it is *Relaciones de P. Teixeira d’el origen descendencia y sucession de los Reyes de Persia y de Harmuz* . . ., Ambers 1610* (English translation: *The History of Persia . . . to which is added an abridgment of the lives of the Kings of Harmuz or Ormuz . . . both of them translated into Spanish by Antony [sic, for Pedro] Teixeira . . . and now render’d into English by Captain J. Stevens*, London

S. de Sacy]] see above under Extracts (1). (2) [The Preface] *History of the early Kings of Persia . . . Translated . . . by D. Shea* [see no. (6) below] pp. 1-22. (3) [The Introduction (*Muqaddimah*)] *ibid.* pp. 23-43. (4) [Pre-Islamic history and life of Muḥammad omitting the part translated by D. Shea (see no. (6) below)] *The Rauzat-us-safa ; or Garden of Purity. Containing the histories of Prophets, Kings, and Khalifs. By Muhammad bin Khâvendshâh bin Mahmûd, commonly called Mirchond . . . Translated . . . by E. Rehatsek, London 1891-3°** (Oriental Translation Fund, N.S. I). (5) [The sons of Japheth (French)] see above under Extracts (2). (6) [Pre-Islamic Persian Kings to Alexander's conquest] *History of the early Kings of Persia . . . to the conquest of Iran by Alexander the Great. Translated . . . by D. Shea, London 1832°** (Oriental Translation Fund). (7) [The Ashkânians (German)] *Zur Geschichte der Arsakiden. I. Geschichte der Arsakiden, aus Mirchond übersetzt von F. Mühlau. II. Ueber Quellen und Glaubwürdigkeit von Mirchond's Geschichte der Ashkânischen Könige. Von A. von Gutschmid (in Z.D.M.G. xv (1861) pp. 664-9 and 670-89).* (8) [The Ashkânians (Swedish)] see above under Extracts (3). (9) [The Sāsānians (French)] *Mémoires sur diverses antiquités de la Perse, et sur les médailles des Rois de la dynastie des Sassanides ; suivis de l'histoire de cette dynastie traduite du persan de Mirkhond. Par A. I. Silvestre de Sacy, Paris 1793°**. pp. 271-417. (10) [Reign of Anūshīrwān (English)] see above under Extracts (5). (11) [al-Ma'mūn's death etc. (Latin) (cf. Extracts (6))] *Friderici Wilken Auctarium ad Chrestomathiam suam persicam, Leipzig 1805°**, pp. 5-10. (12) [The Tāhirids and Ṣaffārids (Latin)] see above under Extracts (7). (13) [The Tāhirids (Latin)] see above under Extracts (8). (14) [The Sāmānids (Latin)] see above under Extracts (9). (15) [The Sāmānids (French)] see above under Extracts (10). (16) [The Ghaznawids (Latin)] see above under

1715°*). According to Jourdain (*Notices et extraits* ix pp. 131-2) "Teixeira n'a guères pris, en général, de Mirkhond que les noms des princes, leur succession et les époques principales ; et quoique son récit soit fort abrégé, il y a mêlé beaucoup de choses étrangères à cet écrivain." For one or two other works in which Mir Khwānd is drawn upon see Elliot and Dowson *History of India* iv pp. 131-2.

Extracts (11). (17) [The Shārs of Gharjistān, Mahmūd of Ghaznī etc. (Latin)] see above under Extracts (12). (18) [Some passages on the Ghaznawids (English)] Elliot and Dowson *History of India* iv 134-40. (19) [The Buwaihids (German)] see above under Extracts (13). (20) [The Ismā'ilīs of Persia (French)] see above under Extracts (14). (21) [The Saljūqs (German)] *Mirchond's Geschichte der Seldschuken . . . übersetzt und mit . . . Anmerkungen erläutert von J. A. Vullers, Giessen 1838°**. (22) [The Ghōrids (Latin)] see above under Extracts (18). (23) [The Ghōrids (English)] *History of the Afghans: translated from the Persian of Neamet-Ullah, by B. Dorn, Part i, London 1829°**, pp. 81-92. (24) [The Ghōrids (French)] see above under Extracts (19). (25) [Passages relating to Chingiz Khān (French)] see above under Extracts (21). (26) [The Khāns of Qipchāq, the Shīrwān-Shāhs etc. (French)] *Fragments de géographes et d'historiens arabes et persans inédits, relatifs aux anciens peuples du Caucase et de la Russie méridionale; traduits et accompagnés de notes critiques, par M. Defrémery. V. Extraits de Khondemir (et de Mirkhond)* (in the *Journal Asiatique*, 4^e série, tome xvii (Jan.-June 1851), pp. 105-62). (27) [Timūr's expedition against Tuqtāmish Khān (French)] see above under Extracts (22). (28) [The autobiographical conclusion of Qism vi (French)] see above under Extracts (23). (29) [The Conclusion of the Khātimah (French)] see above under Extracts (24).

Descriptions: (1) *Le Jardin de la pureté . . . Par M. Am. Jourdain* (in *Notices et extraits des manuscrits de la Bibliothèque nationale*, tome ix (Paris 1813), pt. 1, pp. 117-274; (2) *Hammer-Purgstall in Wiener Jahrbücher*, vols. lxxix and lxxx, Anz. Bl.; (3) *Journal des savants*, Paris 1843, pp. 170-6 (Quatremère); (4) Elliot *Bibliographical index*, pp. 85-95; (5) Elliot and Dowson *History of India* iv, pp. 127-140; (6) *Browne Lit. Hist.* iii 431-3; (7) *Barthold Turkestan*, London 1928, pp. 57-8.

[*Raudat al-ṣafā'*, preface; *Ḥabīb al-siyar* iii, *Juz'* 3, pp. 198 (Burhān al-Dīn Khāwand-Shāh), 339 (Mīr Khwānd); *Khazīnah i ganj i Ilāhī* (see Sprenger p. 72); *Ātash-kadah* no. 704; Silvestre de Sacy *Mémoires sur diverses antiquités de la Perse*, Paris 1793, pp. ix-xiv; *Notices et extraits des manuscrits de la Bibliothèque*

nationale, tome ix (Paris 1813), pt. 1, pp. 118-121; *Journal des savants*, Paris 1843, pp. 170-5 (Quatremère); Elliot and Dowson *History of India* iv 127-8; Rieu i p. 87; Browne *Lit. Hist.* iii 431-3; *Ency. Isl.* under Mīrkhānd; *Ency. Brit.* under Mīrkhond.]

124. **M. b. Ḥusain** [b. ?] **Luṭf Allāh** was employed at the court of the Bahmanī sultān Maḥmūd Shāh II (reigned A.H. 887/1482-924/1518), to whom he dedicated his *Ṣifwat al-akḥbār*. The *khātimah* of this work (on the Bahmanīs) is described by him as an extract from a larger work of his own entitled *Sirāj al-tawārīkh*.

Ṣifwat al-akḥbār, a brief history from Adam to the death of M. b. Humāyūn Shāh Bahmanī (A.H. 887-1482), begun A.H. 902/1496 and for the most part translated from an Arabic work entitled *Zubdat al-tawārīkh*: **Bodleian** 35.

✓ 125. Ghiyāth al-Dīn b. Humām al-Dīn M., surnamed (*mulagqab*) Khawānd-Amīr, was, on his mother's side, the grandson of Mīr Khwānd (for whom see p. 92 *supra*), and was born, probably at Harāt, circ. 880/1475-6. Mīr 'Alī Shīr (d. 906/1501, see below under Biography: Poets) in 904/1498-9 placed at his disposal the historical works in his private library. Subsequently he entered the service of Badī' al-Zamān, Sultān Ḥusain's eldest son. He was at Harāt when it was captured by Shāibānī in 1507 and by Shāh Ismā'il in 1510. In 920/1514 he was at Baḥt, a village in Gharjistān, engaged in literary work. In 934/1528 he went to India, was presented to Bābur (d. 937/1530) at Āgrah in 935/1528 and accompanied him on his expedition to Bengal in 1529. He went with Humāyūn on his expedition to Gujarāt, and died, it seems, on the return march, probably in 942/1535-6, though 941/1534-5 is the date usually given. In accordance with his own desire he was buried at Delhi near Nizām al-Dīn Auliya, the celebrated saint, and Amīr Khusrāu, the poet.

As already stated Khawānd-Amīr added a seventh volume to his grandfather's *Rauḍat al-ṣafā'*. Other works of his are the

Makārim al-akhlāq (see below under Biography), the *Dastūr al-wuzarā'* (see below under Biography), the *Humāyūn-nāmah* (see below under History : India : Tīmūrīds) and the *Inshā' i Ghīyāth al-Dīn* (MS. in I.O.).¹

(1) *Ma'āthir al-mulūk*, written in the lifetime of Mir Khwānd (d. 903/1498), on the institutions, foundations and wise sayings of kings and ancient sages, arranged in historical order : H.Kh. v p. 350, no. 11260, Rieu Suppt. 29 (def. at end. 19th cent.), Majlis 619 (1).

(2) *Khulāṣat āl-akhbār fī bayān ahwāl al-akhyār*, completed in 905/1499-1500 and dedicated to Mir 'Alī Shīr, a general history to A.H. 875/1470-1, in a *muqaddimah*, 10 *maqālahs* and a *khātimah* devoted to a description of Harāt and to notices of eminent contemporaries : H.Kh. iii p. 163, no. 4744, Āyā Shūfiyah 3190 = Tauer 125 (A.H. 908/1503), 3191 = Tauer 126 (A.H. 1001/1592-3), Rieu i 96b (A.H. 917/1511), 97b (17th cent.), 97b (latter part, from middle of *Maqālah* viii. 17th cent.), 97b (latter half, *Maqālah* viii onwards. Late 18th cent.), iii 885a (def. at end. 16th cent.), Suppt. 30 (vol. i only (i.e. *Maqālahs* i-vi). 18th cent.), Bukhārā Semenov 63 (A.H. 940/1533-4), 64 (A.H. 930/1523-4), Bloch i 312 (1st half of 16th cent.), 313 (17th cent.), 314 (breaks off in *Maqālah* viii. Early 16th cent.), Bānkīpūr vi 463 (lacks *Maqālah* ix and parts of viii and x. A.H. 966/1558-9), Ethé 76 (A.H. 970/1563), 77 (A.H. 985/1578), 78, Berlin 397 (A.H. 975/1568), 398 (A.H. 1014/1606), 399 (vol. ii (i.e. *Maqālahs* vii-x and *Khātimah*). A.H. 1015/1607), R.A.S. P. 45 = Morley 32 (A.H. 977/1569), Bodleian 83 (A.H. 1001/1593), 84 (n.d.), 85 (n.d.), 86 (n.d.), Rosen Institut 15 (A.H. 1008/1599-1600 or 1007/1598-9), Ivanow 33 (late 10th or early 11th cent. A.H.), Browne Hand-list 1253 (A.H. 1055/1645), Suppt. 432, 433 (King's 155), Dorn 282, 283 (lacks *Maqālahs* i-iii and part of iv. A.H. 1056/1647), Lindesiana p. 177 no. 370 (circ. A.D. 1650), Bühār 3 (17th cent.), Chanykov 63, Dorn A.M. p. 205, p. 382 (defective), Flügel ii 834, Lund Suppt. 57 (14 PICTURES. See *Catalogue of the International Exhibi-*

¹ For the titles of some other works see Bānkīpūr Cat. vi p. 26.

tion of Persian Art, London 1931, no. 720 B), **Madras, Majlis** 249, **Romaskewicz** p. 6 no. 1049, **Salemann-Rosen** p 14 no. 851.

Extracts : (1) [Account of the Greek etc. philosophers and scientists from *Maqālah* ii, with English translation] F. Gladwin *The Persian Moonshēe*, **Calcutta** 1795° pp. , **London** 1801°, pt. ii, pp. 31-42. (2) [Reigns of the Saljūqs Ṭuḡhril Bēg and Alp Arslān from *Maqālah* viii, with French translation] *Histoire des Seldjoukides, extraite de l'ouvrage intitulé, Khélassat-oul-akhbar, et traduite du persan de Khondémir, par Julien Dumoret* (in *Journal asiatique*, N.S., tome xiii (Jan.-June 1834) pp. 240-256). (3) [On the slaves of the Ghōrid Sultāns who themselves became Sultāns, from *Maqālah* viii] Elliot *Bibliographical index, Muntakhabāt*, pp. 21-4. (4) [Timūr's expedition against Tuqtāmish Khān, from *Maqālah* x] *Expédition de Timour-i-Lenk ou Tamerlan contre Toqtamische . . . en 793 . . . ou 1391 . . . Par M. Charmoy* (in the *Mémoires de l'Académie Imp. des Sciences de St.-Petersbourg*, 6° série, tome iii (St. Petersburg 1836*) pp. 321-7 (Persian text), 471-5 (French translation).

Translations of extracts : (1) [Account of the Creation (i.e. the *Muqaddimah*) and of Adam and his descendants to the time of Jacob (from *Maqālah* i)] *An account of the Preadamites, and the history of the World . . . Extracted (Translated) from the Khelassut ul Akhbar of Khondemeer* [by an anonymous translator] (in the *Asiatick Miscellany*, vol. i (**Calcutta** 1785°), pp. 60-70, 140-155, 267-277, 433-443. (2) [Account of the Greek philosophers and scientists from *Maqālah* ii (English)] See above under Extracts (1). (3) [a few extracts relating to Pre-Islamic Arabia] *Essay towards the history of Arabia . . . By Major D. Price* (see p. 64 *supra*), **London** 1824°, pp. 87-8 etc. (4) [Accounts of al-Ḥasan, al-Ḥusain, Mu'āwiyah, considerable portions of the accounts of the early 'Abbāsids, practically all the account of the dynasties contemporary with, and subsequent to, the 'Abbāsids (Ṭāhirids, Ṣaffārids, Sāmānids, Buwaihids, Ghaznawids, Ismā'ilīs, Saljūqs, Khwārazm-Shāhs, Atābaks, Qarā-Khitā'is, Muẓaffarids, Sarbadārids, Ghōrids, Timūr's ancestors (but not Timūr himself), Shāh-Rukh and his successors to the time of Abū'l-Ghāzī Sultān Ḥusain) freely translated] D. Price *Chrono-*

logical retrospect (London 1811-1821*, see p. 64 *supra*), vol. i pp. 365-389, vol. ii 2-28, 42-3, 53-7, 64-6, 84-5, 137-220, 224-456, vol. iii 1-18, 485-501, 508-513, 519-656 (some of these groups of pages contain short passages from other sources). (5) [Reigns of the Saljūqs Ṭuḡhril Bēg and Alp Arslān from *Maqālah* viii (French)] see above under Extracts (2). (6) [On the slaves of the Ghōrid Sultāns who themselves became Sultāns, down to Rukn al-Dīn Firūz-Shāh, i.e. about the first half of the extract mentioned above under Extracts (3)] Elliot *Bibliographical index*, pp. 111-12, Elliot and Dowson *History of India* iv pp. 145-7. (7) [Timūr's expedition against Tuqtāmish Khān from *Maqālah* x (French)] see above under Extracts (4).

Descriptions: (1) Elliot *Bibliographical index* pp. 106-111, (2) Elliot and Dowson *History of India* ii p. 433, iv pp. 144-5.

(3) *Ḥabīb al-siyar fī akhbār afrād al-bashar*, dedicated to Karīm al-Dīn Ḥabīb Allāh Sāwajī, civil administrator of Harāt, a general history extending to Rabī' I A.H. 930/1524, a few months before Shāh Ismā'il's death, and divided into an *iftitāh* and three *mujallads*, each subdivided into 4 *ajzā'* (viz. (1) (a) Prophets and sages, (b) Pre-Islāmic kings of Persia and Arabia, (c) Muḥammad, (d) first four Caliphs, (2) (a) Twelve Imāms, (b) Umayyads, (c) 'Abbāsids, (d) dynasties (mainly) contemporary with the 'Abbāsids, (3) (a) Khāns of Turkistān. Chingiz Khān and his descendants, (b) Mamlūks of Egypt, Qarā-Khitā'is of Kirmān, Muẓaffarids, Atābaks of Luristān, Kings of Rustamdār and Māzandarān, Sarbadārs, Kurts, (c) Timūr and his descendants to Sultān Ḥusain's sons, (d) Shāh Ismā'il Ṣafawī) with an *ikhṭitām* containing a description of the inhabited globe and its curiosities: Ḥ.Kh. iii p. 14, *Dāmād Ibrāhīm* 901 = Tauer 127 (vols. i-ii and *Juz'* 1-3 of vol. iii. A.H. 928-9/1522), 900 = Tauer 139 (complete. A.H. 1090/1679), *Upsala* 249-50 (vols. i-ii. A.H. 929-30/1523-4, corrected by the author), *Cairo* p. 502 (vol. i only. A.H. 931/1525, said to be an autograph), *Blochet* i 316-326 (of these 320 (vol. iii and *Ikhṭitām*) is assigned to the early 16th cent., 321 (vol. iii and *Ikhṭitām*) is dated A.H. 956/1549 and 322 (3rd pt. of vol. iii) A.H. 997/1588, 325 (4th pt. of vol. iii) is of the 16th cent., 326 (3rd pt. of vol. iii) is dated Harāt, A.H. 1009/1600

and 316 (vols. i-ii) A.H. 1011/1602), **Rehatsek** p. 81 (vol. iii. A.H. 956/1549), **Muṣṭafā Efendi** 638 = Tauer 128 (vol. iii and *Ikhtitām*. A.H. 971/1563-4), **Browne** Pers. Cat. 57 (vol. i. A.H. 997/1589), 58 (vol. ii. A.H. 1039/1630), Suppt. 381-7 (of which 385 (King's 138) contains vols. i-ii undated, vol. iii dated 966/1558-9 and vol. iv ¹ A.H. 1077/1666-7. 386 and 387 also belong to King's College), **Leyden** iii p. 4 no. 911 (vol. i, def. at end.), 912 (vol. iii, pts. 3, 4 and *Ikhtitām*. A.H. 979/1571/2), **Yeni** 842-3 = Tauer 129-30 (vols. i-iii and *Ikhtitām*. A.H. 980/1572), **Hamidiyah** 897 = Tauer 131 (vol. iii and *Ikhtitām*. A.H. 982/1574, transcribed from an autograph), **Dorn** 284 (vol. iii, pt. 3 (?). A.H. 989/1581-2 (?)), **Ivanow** 34-40 (of which 38 (vol. iii, pts. 1 (beg.), 3 (end) and 4) is dated A.H. 993/1585), Curzon 2 (vol. ii, pt. 1 and beg. of pt. 2. 18th cent.), 2nd Suppt. 925 (vol. i. Late 17th or early 18th cent.), 926 (vol. iii. A.H. 1029/1620), **Bodleian** 70-82 (of which 76 (vol. iii, pt. 1) is dated A.H. 995/1587, 79 (vol. iii, pt. 4) A.H. 1010/1601, 75 (vol. iii, pts. 1 and 2) A.H. 1026/1617, and 73 (vol. ii) is described as old), **Nūr i 'Uthmāniyah** 3403 = Tauer 132 (complete. A.H. 996/1588), **Rieu** i 98a-102b (of which two, Add. 6559 (100a) (vol. i) and Add. 6562 (100b) (vol. iii, pt. 4 and *Ikhtitām*) are assigned to the 16th century, Add. 27,237 (98b) (vol. ii) is dated A.H. 1005/1597 and Add. 26,186 (101b) (vol. iii, pt. 4) A.H. 1009/1600, while several are of the 17th century), i 424b ult. (*Ikhtitām* only. A.H. 1056/1646), ii 843a (latter half of vol. i. A.H. 999/1591), iii 1065b (latter portion of vol. iii, pt. 3. A.H. 1052/1642), Suppt. 31 (vol. iii 16th cent.), **R.A.S.** P. 46-54 cf. Morley 33-41 (of which P. 51 (vol. ii, pt. 1) is dated A.H. 999/1590 and P. 48 (vol. ii) A.H. 1026/1617), **Aumer** 221-7 (of which 223 (vol. i, pts. 3 and 4) is assigned to the 10th cent. A.H. and 224 (vol. ii) is dated A.H. 1045/1636. 225 (vol. ii, pts. 1 and 2 (A.H. 1071/1660-1), vol. iii, pt. 4 (A.H. 1072/1661-2), biographical appendix (modern), *Ikhtitām* (modern)) is the only one containing a part of vol. iii), **Lindesiana** p. 177 nos. 809-11 (A.H. 1000/1591-2-1063-1652-3), nos. 815-16 (circ. 1650), nos. 398-9 (A.H. 1146/1733-4), no. 165 (vol. ii only. Circ. 1750), **Ethé** 79-99 (of which 89 (vol. iii, def. at end) is dated A.H. 1012/1603, 94 (vol. iii, pt. 3,

¹ This of course differs from the normal division.

large fragment) A.H. 1026/1617 and 79 (vol. i) A.H. 1070 (?) / 1659-60, while 90 (vol. iii lacking *Ikhtitām*) is described as old), **I.O.** 3962 (vol. iii), 4079, **I.O.** D.P. 629, **Chanykov** 64 (defective), 65 (vol. i. A.H. 1052/1643), **Berlin** 400-411 (of which 401 (vol. i) is dated A.H. 1059/1649), p. 1060 no. 405* (vol. iii and *Ikhtitām*. A.H. 1058/1648), **Bānkīpūr** vi 464 (vols. i-ii. 17th cent.), 465 (vol. i. 17th cent.), 466 (vol. iii, pt. 3. Old.), 467 (vol. iii, pt. 4. 18th cent.), **Āṣafiyah** i p. 224 no. 1, iii p. 100 no. 1162 (vols. i-ii. Aurangzēb's 35th year), **Būhār** 4-5 (vol. i. 18th cent.), **D.M.G.** 7 (vol. iii, pt. 3. A.H. 1244/1828-9), **Flügel** ii 835 (vol. i, def. at end, and vol. iii dated A.D. 1843), **Edinburgh** 72 (vol. iii, pts. 1 and 2. Late 18th cent.), **Bukhārā** Semenov 51, **Dorn** A.M. p. 205 (vol. iii), **Majlis** 248 (vol. iii), **Mashhad** iii p. 83 no. 30 (vol. i), no. 31 (vol. ii), **Romaskewicz** p. 5 nos. 1036 (vol. iii, pts. 1-4), 1112 (vol. iii), 1176 (vol. ii), **Salemann-Rosen** p. 14 no. 283 (vol. i). In addition to the Stambul MSS. mentioned above there are at least 13 others at Stambul (see Tauer).

Extracts (MS.): *Khulāṣah i Ḥabīb al-siyar*, the biographies found in different parts of the work collected into one volume: **Ethé** 100.

Editions: **Tihrān** 1271/1855°, **Bombay** 1857°*.

Extracts: (1) [the earlier part of the fourth *Juz'* of *Mujallad* ii, viz. the history of the Ṭāhirids, Ṣaffārids, Ṣāmānids, Ḡhaznawids, the Kings of Ṭabaristān and Māzandarān to the death of *Shams al-Mulūk Rustam*, the Buwaihids, the Hasanwaihids and the Ziyārids] *A history of the minor dynasties of Persia. Being an extract from the Ḥabīb-us-siyar of Khondamīr. Edited by G. S. A. Ranking, London* 1910°*. (2) [The history of Ṭabaristān, Māzandarān and Rustamdār (from *Mujallad* ii, *Juz'* 4, and *Mujallad* iii, *Juz'* 2) and that of the Sarbadārs (from *Mujallad* iii, *Juz'* 2)] *Die Geschichte Tabaristan's und der Serbedare nach Chondemir. Persisch und deutsch. Von B. Dorn* (in the *Mémoires de l'Académie des Sciences de St. Pétersbourg*, vi° série, Sc. polit. hist., tome viii (**St. Petersburg** 1855°*, actually read in 1849 and published separately, it seems, in 1850°*), pp. 1-182. (3) [Short extract from the history of the Ḡhaznawids in *Mujallad* ii, *Juz'* 4] *Elliot Bibliographical index*, p. 28. (4) [The life of Ibn Sinā from *Mujallad* ii, *Juz'* 4] *Biographie abrégée d'Abou Aly Synā*

. . . Par M. A. Jourdain (in *Fundgruben des Orients*, vol. iii (Vienna 1813^o*) pp. 163-7 (Persian text), 168-177 (French translation)). (5) [From the reign of Chaghatây Khân to that of Maḥmūd Khân b. Yūnus Khân, being a portion of *Mujallad* iii, *Juz'* 1] *Histoire des Khans mongols du Turkistan et de la Transoxiane, extraite du Habib Essiier de Khondémir, traduite . . . et accompagnée de notes, par M. C. Defrémery* (in the *Journal asiatique*, 4^e série, tome xix (Jan.-June 1852) pp. 58-94, 216-288, followed in tome xx (July-Dec. 1852), pp. 370-406, by extracts from the *Tārīkh i Jahān-gushāy i Juvainī* relating to the revolt of Maḥmūd Tārābī and the reigns of Chaghatây Khân, his son and grandson). (6) [The history of the Qarā-Khita'ī dynasty of Kirmān from *Mujallad* iii, *Juz'* 2] *Chuandamir's afhandling om Qarachitaiska dynastin i Kerman med inledning och anmärkningar . . . af E. A. Strandman*, **Helsingfors** 1869^o. (7) [Life of Timūr, from *Mujallad* iii, *Juz'* 3] *Habeeb-os-sear. Life of Tamerlane etc.*, **Bombay** 1891^o (the B.M. copy apparently lacks pp. 1-20). (8) [Timūr's expedition against Tuqtāmish Khân, from *Mujallad* iii, *Juz'* 3] *Expédition de Timour-i-Lenk ou Tamerlan contre Toqtamische . . . en 793 . . . ou 1391 . . . Par M. Charmoy* (in the *Mémoires de l'Académie Imp. des Sciences de St.-Petersbourg*, 6^e série, tome iii (**St. Petersburg** 1836^o*) pp. 328-349 (Persian text), 475-492 (French translation). (9) *Intikhāb i Ḥabīb al-siyar* [pp. 149] **Cawnpore** 1910^{*}.

Translations of extracts : (1) [The Caliphate of 'Uthmān from *Mujallad* i, *Juz'* 4] D. Price *Chronological retrospect* (see p. 64 *supra*) vol. i, pp. 150-187 (roughly). (2) [MS. English translation (more than 500 pp.) by G. le Strange of considerable portions] **Browne** Suppt. 384. (3) [Rough MS. translation by Major H. G. Raverty of copious extracts relating to Khurāsān and Turkistān (from the 2nd and 3rd *Juz'* of *Mujallad* ii), certain independent dynasties contemporary with the 'Abbāsids (Tāhirids, Ṣaffārids, Sāmānids, Ghaznawids, Ghōrids, Ghōrid slaves, Khaljīs of Bengal, Īltutmish and his successors, Khaljīs of Delhi, Kings of Sijistān, Khawārazm-Shāhs, from *Mujallad* ii, *Juz'* 4), Chingiz Khân and his successors, Chaghatây and his successors, Hülāgū and his successors from *Mujallad* iii, *Juz'* 1, the Qarā-Khita'īs, the Kurts (from *Mujallad* iii, *Juz'* 2),

Timūr and his descendants (from *Mujallad* iii, *Juz'* 3), *Shāh* Ismā'il's war against the Uzbaks (from *Mujallad* iii, *Juz'* 4)] **I.O. MSS. Eur. D. 203-4.** (4) [The history of *Ṭabaristān* and *Māzandarān* and that of the *Sarbadārs* (German)] see above under Extracts (2). (5) [The *Ghaznawids*, from *Mujallad* ii, *Juz'* 4] Elliot and Dowson *History of India* iv pp. 158-212 (translated by Henry Lushington). (6) [The life of Ibn Sīnā from *Mujallad* ii, *Juz'* 4 (French)] see above under Extracts (4). (7) [The *Khāns* of *Turkistān*, *Chingiz Khān* and his descendants, i.e. *Mujallad* iii, *Juz'* 1] D. Price *Chronological retrospect* (see p. 64 above) vol. ii, pp. 457-716. (8) [Russian translation of the history of the Mongols from *Mujallad* iii, *Juz'* 1]. *Istoriya Mongolov. Ot drevnyeshikh vremen do Tamerlana. Perevod s Persidskago* [by V. V. Grigor'ev], **St. Petersburg** 1834°. (9) [From the reign of *Chaghatāy Khān* to that of *Maḥmūd Khān* b. *Yūnus Khān* from *Mujallad* iii, *Juz'* 1 (French)] see above under Extracts (5). (10) [English translation of the account of *Ghāzān's* administrative system from *Mujallad* iii, *Juz'* 1] *The Institutes of Ghāzān Khan, Emperor of the Moghuls. By Captain William Kirkpatrick* (in *The New Asiatic Miscellany*, vol. i, **Calcutta** 1789°, pp. 149-226). (11) [extracts relating to the *Khāns* of *Qipchāq* from *Mujallad* iii, *Juz'* 1] *Fragments de géographes et d'historiens arabes et persans inédits relatifs aux anciens peuples du Caucase et de la Russie méridionale. Traduits . . . par M. Deffrémery . . . Extraits de Khondémir (et de Mirkhond)* (in the *Journal asiatique*, 4^e série, tome xvii (Jan.-June 1851) pp. 105-162). (12) [Timūr's life, from *Mujallad* iii, *Juz'* 3] *A literal translation of Habeeb-us-siyar, life of Tamerlane*, **Bombay** 1900 (Pts. 5-8 are in the B.M.). (13) [Timūr's expedition against *Tuqtāmish* from *Mujallad* iii, *Juz'* 3 (French)] see above under Extracts (8). (14) [Part of *Sultān Abū 'l-Ghāzī Husain's* life, from *Mujallad* iii, *Juz'* 3 (French)] *Vie de Sultan Hossein Baïkara traduit de Khondémir, par H. Ferté*, pt. 1 (86 pp.: no more published) **Paris** 1898° (For reviews see *Journal Asiatique*, N.S., tome xi (Jan.-June 1898) pp. 357-60 and *J.R.A.S.* 1898 pp. 889-892).

Descriptions: (1) Elliot *Bibliographical index* pp. 121-6; (2) Elliot and Dowson *History of India* iv pp. 154-8.

[*Habīb al-siyar* iii, 3, 198, 179, 194; *Bābur-nāmah in English* 605 (see also index); *Tuhfah i Sāmī*; *Haft iqlīm*, no. 1495; *Khazīnah i ganj i ilāhī* (see Sprenger p. 75); *Journal des savants*, Paris 1843, pp. 386–394 (Quatremère); Elliot, *Bibliographical index*, pp. 106–110; Elliot and Dowson *History of India*, iv, pp. 141–4 and v, p. 116; Rieu i 96–8, iii 1079b ad 96b, 1079b–1080a ad 98a, Suppt. 31; Browne *Lit. Hist. of Persia* iii 434; *Ency. Isl.* under *Kh*^wāndamīr; Bānkīpur Cat. vi pp. 25–6.]

126. ‘Abd al-Karīm b. M. al-NMYDĪ[?]H[?]Ī [al-Namīdihī ?]¹ tells us [Eton 160, fol. 446b, if, as is probable, *mu’allif gūyad* should be read there] that the first king to whom he did obeisance was Tūrān-Shāh, the ruler of Hurmūz [d. 875/1470–1], who for a year or two assigned him a stipend of 1,000 dinārs. In 878/1473–4 he saw with his own eyes a two-headed monstrosity born at Burhānpūr [Eton 160, fol. 449a]. In 887/1482 he was present at the enthronement of Maḥmūd-Shāh II Bahmanī [Eton 160, fol. 457a]. In 892/1487 he was sent by the ruler of Hurmūz on a mission to the King [of Gujarāt presumably] and was shipwrecked on the way [Eton 160, fol. 464a]. It was by order of Maḥmūd-Shāh Bēgarah [reigned A.H. 863/1459–917/1511] that he wrote *al-Ṭabaqāt al-Maḥmūd-Shāhīyah*.

al-Ṭabaqāt al-Maḥmūd-Shāhīyah,² a general history to A.H. 905/1499–1500 divided into a *fātiḥah* (the first thirteen years of the Prophet’s mission), nine *ṭabaqāt* (each devoted to the events of a century, year by year, beginning with the Hijrah) and a *khātimah* (on the first five years of the tenth century), the ninth *ṭabaqah* and the *khātimah* containing much information about events in Southern India, especially Gujarāt: Eton 160 (17th cent. Not very correct).

127. Malik al-quḍāt Ṣadr i jahān Faiḍ Allāh b. Zain al-‘ābidīn b. Ḥusām Banbānī tells us that in 907/1501–2 he was

¹ The author may possibly be identical with Mullā ‘Abd al-Karīm Hamadānī who wrote a life of Maḥmūd i Gāwān (summarised by Firishṭah at the end of his account of Muḥammad Shāh Bahmanī) and, according to Rieu (iii 967a), a *Ma’āthir i Maḥmūd-Shāhī*.

² Firishṭah quotes the “*Ṭabaqāt i Maḥmūd-Shāhī*” more than once, but he does not mention the name of the author.

at Bīdar, whither he had been sent on a mission by his sovereign Maḥmūd Shāh Bēgarah of Gujarāt (reigned A.H. 863/1459–917/1511), and that he was then engaged on his history. A work of his entitled *Khulāṣat al-ḥikāyāt* is preserved at the India Office (I.O. 3730).

(*Tārīkh i Šadr i jahān*),¹ a general history extending from the Creation to the 9th century² and containing in *Qism III*³ a first *maqālah* in nine *ṭabaqahs* devoted to dynasties contemporary with the ‘Abbāsids (the last two being (8) the Sultāns of Egypt and Syria to A.H. 719/1319 and (9) the Ismā‘ilis to the death of Rukn al-Dīn Khwushshāh A.H. 654/1256), a second *maqālah* dealing with Indian dynasties and perhaps a third *maqālah* (or a fourth *qism* or a *khātimah*?) devoted to (1) poets, (2) *Ashāb*, (3) *Tābi‘īn*, (4) ‘*ulamā*’ etc. : Rieu i 88b (lacks nearly all the Indian portion. A.H. 1012/1604), iii 885a (extending to the death of al-Ḥasan. Circ. A.D. 1850), iii 1035a (Or. 1908 foll. 58–61, 110–16) (extracts from the Paris MS. (see Rieu iii 1079). A.D. 1851), Blochet i 315 (18th cent.), Browne Pers. Cat. 43 (ends with the Ismā‘ilis of Persia. A.H. 1230/1815), Browne Coll. G. 12 (12) = Houtum-Schindler 4 (slightly defective at both ends), Bānkipūr vi 462 (ends with the Ismā‘ilis of Persia. A.H. 1240/1825).

[Rieu i 86b, iii 1079.]

128. It was at the command of Abū ‘l-Ghāzī Sultān ‘Abd al-Laṭīf Bahādur Khān, Uzbek ruler of Transoxiana A.H. 947/1540–959/1551, that Mas‘ūdī⁴ b. ‘Uthmān Kūhistānī wrote his

Tārīkh i Abū ‘l-Khair-Khānī, a florid general history closing with a long account of Abū ‘l-Khair Khān, the founder

¹ The title *Ṭabaqāt i Maḥmūd-Shāhī* given to this work in the catalogue of the Browne Collection depends on the doubtful authority of a note written on a fly-leaf of Browne Coll. G. 12 (12). A work undoubtedly called *al-Ṭabaqāt al-Maḥmūd-Shāhīyah* has already been mentioned (p. 109 *supra*).

² Apparently only the Indian history is brought down to this period.

³ Doubtless owing to an oversight (of the author’s?) the beginnings of *Qism I* and *Qism II* are not marked, it seems, in the MSS. None of the recorded MSS. contains a preface.

⁴ This may (or may not) be a mistake for Mas‘ūd, as Rieu and Barthold supposed.

of the Uzbek dynasty (b. 1412, d. 1468, see *Ency. Isl.* under Abū 'l-Khair) and a sketch of the history of his descendants in Samarqand and Khurāsān: **Bānkipūr** vi 468 (A.H. 999/1591), **Rieu** i 102b (imperfect. 17th cent.), **Salemman-Rosen** p. 12 no. 852,¹ **Tashkent** (see Kahl p. 21).

129. **Mir Yahyā b. 'Abd al-Latīf al-Husainī**² al-Saifī al-Qazwīnī was born in Dhū 'l-Qa'dah 885/1481. In 960/1552-3 being denounced as chief of the Sunnis of Qazwīn he was imprisoned by order of Shāh Tahmāsp at Isfahān and died there in Rajab 962/1555. Mir 'Abd al-Latīf Qazwīnī, Akbar's teacher, and Mirzā 'Alā' al-Daulah "Kāmī" Qazwīnī, the author of the *Nafā'is al-ma'āthir*, were his sons, and Naqīb Khān, a noble of the reigns of Akbar and Jahāngīr and one of the translators of the *Mahābhārata*, his grandson.

Lubb al-tawārīkh, a sketch of general history to A.H. 948/1542, the date of completion, written for Abū 'l-Faṭḥ Bahrām Mirzā, fourth son of Shāh Ismā'īl, and divided into four *qisms* ((1) Muḥammad and the Imāms, (2) Pre-Islāmic Persian kings, (3) Post-Islāmic kings, (4) the Ṣafawīs): **H. Kh.** v p. 307, **Leyden** iii p. 6 no. 913 (A.H. 972/1564-5), no. 914 (A.H. 1055/1645-6), **Ridā Pāshā** = Tauer 147 (A.H. 992/1584), **Bloch** i 327 (end of 16th cent.), 328 (A.H. 995/1586), 329 (A.H. 1006/1597), 330 (A.H. 1007/1598), 331 (A.H. 1050/1640), 332 (A.H. 1070/1659), 333 (17th cent.), 334 (A.D. 1640), 335 (17th cent.), **Bāyazīd** 2444 = Tauer 148 (A.H. 997/1588-9), **Leningrad** *Asiat. Mus.* (at least four copies, of which one is dated A.H. 998/1589-90 and another A.H. 1014/1605. See Dorn A.M. p. 670 and *Mélanges asiatiques* i (St Petersburg 1852) pp. 3-14, iii (1859) p. 493 and vi (1873) p. 120), **Bodleian** 88 (A.H. 1009/1601), 89 (defective. n.d.), 90 (A.H. 1055/1645), 91 (defective), 92 (defective), 93 (defective), 94 (small extract), 95 (same extract), **Flügel** ii 836 (1) (A.H. 1021/1612), **Nūr** i **'Uthmāniyah** 3189 = Tauer 149 (A.H. 1030/1621), **Ethé** 101 (A.H. 1031/1622), 102 (n.d.), 103 (A.H. 1053/1644), **I.O.** 3672 (A.H. 1217/1802), **Ross and Browne** 135 (A.H. 1270/1853-4),

¹ According to Barthold (*Ency. Isl.* article on Abū 'l-Khair) this is not the only MS. of the work preserved at Leningrad.

² al-Ḥasani according to the printed text of the *Ma'āthir al-umarā'.*

Būhār 6 (A.H. 1073/1662 ?), **Rieu** i 104a (17th cent.), 105b (17th cent.), 105b (A.H. 1242/1826), ii 797b' (A.H. 1197/1783), **Bānkipūr** vi 469 (17th cent.), **Ivanow** Curzon 3 (beginning of *Qism* I. 17th cent.), **Rehatsek** p. 86 no. 25 (A.H. 1240/1825), **Āṣafiyah** i p. 250 nos. 373 (A.H. 1254/1838-9), 514 (n.d.), **Edinburgh** 239 (old), **Bukhārā** Semenov 95, **Krafft** p. 87, **Leningrad** Pub. Lib. (see *Mélanges asiatiques* iii (St. Petersburg 1859) p. 727), **Majlis** 270, **Salemann-Rosen** p. 18 no. 177*, **Vatican** 48.

Extracts: (1) [3 pages on the *Shirwān-Shāhs*, with German translation] Dorn *Das Asiatische Museum* (St. Petersburg 1846*) pp. 670-6, (2) [12 pages on the Buwaihids] *Mélanges asiatiques*, tome i (St. Petersburg 1852*), pp. 3-14.

Latin translation: *Lubb-it Tavarich seu Medulla Historiarum auctore Ommia Jahhiah, Ad [sic]-Ullatifi filio, Kazbiniensi; interpretibus e persico Gilberto Gaulmino et Antonio Gallando.* [Paris 1690 (see *Z.D.M.G.* vol. 15 (1861) pp. 674, 687).¹] **Halle** 1783° (in A. F. Büsching's *Magazin für die neue Historie und Geographie*, Theil 17, pp. 1-180).

Extract from Gaulmin and Galland's translation: M. Thévenot *Relations de divers voyages curieux . . . nouvelle édition*, **Paris** 1696°,² tom. ii, pt. iv, pp. 17-48.

¹ More than half of the work had been printed at Paris when Gaulmin died and Galland undertook the task of seeing the rest of the book through the press and completing the translation with the help of a manuscript brought from Asia by Thévenot [Blochet i 335 apparently] and less defective than Gaulmin's [Blochet i 333] (see Büsching *Magazin für die neue Historie*, Thl. xvii, Vorrede and p. 166). A manuscript of this translation preserved at Dresden (Fleischer's Catalogue p. 55 no. 363) and written partly, it seems, by Galland includes some printed pages (numbered 17-48) with manuscript corrections, apparently by Galland. A note (of Rostgaard's ?) on fol. 62b ("Hic in exemplari edito sequebatur Pars quarta . . .") implies (perhaps wrongly) that the translation was (not only printed but) published at Paris, but one on fol. 72b in the same hand states that Galland's additions were never printed there ("Hic incipiunt quae Gallandius interpretatus est ex Codice Thevenotii, et quae in Gaulmini codice defuerunt, et quae nunquam impressa fuerunt"). Büsching's text was based on a transcript made by Reiske from the Dresden MS. (so Fleischer *loc. cit.*), though Büsching supposed Reiske to have made his transcript from a printed edition at Dresden. A transcript made by A. J. Penzelius from Reiske's is preserved at Berlin (Pertsch's catalogue, no. 413).

² This extract does not seem to occur in the India Office copy.

In 1621 Pietro della Valle expressed his intention of translating the work into Italian (see Elliot and Dowson *History of India* iv 293).

Descriptions: (1) Elliot *Bibliographical Index* p. 134; (2) Elliot and Dowson *History of India* iv pp. 293-7.

[*Haft iqlīm* no. 1261; *Ma'āthir al-umarā'* iii 81-3 (in the life of Naqib Khān); Elliot and Dowson *History of India* iv 293-4; *Ā'in i Akbarī*, tr. Blochmann, i 447; Rieu i 104, iii 1080a.]

130. It was apparently in 957/1550-1¹ (or at any rate not much later) that Ibrāhīm ibn Jarīr [if the "Ḥarīr" of Ethé 105 fol. 1a is to be so read] completed his

Tārīkh i Ibrāhīmī or *Tārīkh i Humāyūnī*, a concise general history extending to A.H. 956/1549 or A.H. 957/1550²: Ethé 105 (defective and much damaged. Not later than 1069/1658-9), 104 (A.H. 1096/1685), Bloch i 336 (A.H. 1092/1681), Bodleian 97 (old), Rieu iii 1013a (account of Humāyūn only. Circ. A.D. 1850), 1046a (extracts only. Circ. A.D. 1850).

Description: Elliot and Dowson *History of India* iv 213-17 (where copies belonging to the Moti Mahall at Lucknow, the Nawwāb of Jhajjar, and Ḥājji Muḥammad of Peshawar are mentioned).

131. Khawrshāh b. Qubād al-Husaini, a native of al-'Irāq, was sent by Burhān Nizām-Shāh I of Aḥmadnagar (reigned A.H. 914/1508-961/1553) on an embassy to Shāh Ṭahmāsp, who received him at Qazwīn in 952/1545. In 971/1563-4 he was still at the court of Shāh Ṭahmāsp, but he is said to have died at Golconda on the 25th of Dhu 'l-Qa'dah 972/1565. Firishṭah was unable to obtain a work of his containing a detailed account of the Qutb-Shāhs (cf. Rieu i 111a).

(*Tārīkh i Īlchī i Nizām-Shāh*), a general history to A.H. 970/1562-3, in a *muqaddimah* (Adam and Noah) and seven *maqālāt* ((1) Pre-Islāmic Persia, the Yemen etc., (2) Muḥammad and his

¹ See Bloch i 336. In the preface as given in that manuscript 935/1528-9 is mentioned as the current year.

² A.H. 952/1545 is the latest date mentioned in the account of Humāyūn with which the work ends.

successors to the fall of the 'Abbāsids, (3) dynasties contemporary with the 'Abbāsids, (4) the Chingizids etc., (5) the Timūrids, (6) Qarā-Quyūnlūs, Āq-Quyūnlūs, Shāh Ismā'il, Shāh Tahmāsp, Pādishāhs of Rūm, (7) Sultāns of India), valuable for the history of Tahmāsp and the minor Persian dynasties contemporary with Ismā'il and Tahmāsp: **Rieu** i 107*a* (lacks *guftārs* 4 (Tabaristān and adjacent countries, viz. Shirwān, Jilān, Māzandarān, Rustamdār, Hazārjarīb) and 5 (Turkey) of Maqālah vi and whole of Maqālah vii (India). A.H. 1095/1684), 110*a* (contains only Maqālah vi *guftārs* 3 (Shāh Ismā'il and Shāh Tahmāsp), 4 and 5 and Maqālah vii. A.H. 972/1565), **Rieu** Suppt. 32 (Maqālahs i-v Maqālah vi *guftārs* 1 (Qarā-Quyūnlūs), 2 (Āq-Quyūnlūs) and most of 3 (Shāh Ismā'il). 18th cent.), **Āsafiyah** iii p. 94 no. 1330. *Guftārs* 4 and 5 of Maqālah vi and Maqālah vii are incorporated in the later recension of the *Fawā'id i Safawīyah* represented by **Rieu** i 133.

Extract (viz. *Guftār* iv of Maqālah vi on the rulers of Shirwān, the Jilānāt, Māzandarān, Rustamdār and Hazārjarīb contemporary with Shāh Ismā'il and Shāh Tahmāsp): C. Schefer *Chrestomathie persane*, tome ii, Paris 1885*, pp. 55-104 and (notes) pp. 65-133.

[Autobiographical information in the *Tārīkh*; note concerning his death by the transcriber of **Rieu** i 110*a*; **Rieu** i 107*a*; Schefer *Chrestomathie persane* ii (notes) 65-8.]

132. Qāḍī **Aḥmad** b. M. al-Ghaffārī al-Qazwīnī was a descendant of the well-known Shāfi'ī jurist 'Abd al-Ghaffār al-Qazwīnī (author of *al-Hāwī 'l-ṣagħīr*, d. 665/1266, see Subki v 118, Brock. i 394), and his father was Qāḍī of Rai. Sām Mirzā mentions him in his *Tuhfah i Sāmī* as a guest in his house. He died A.H. 975/1567-8 at Daibul in Sind on his return from a *hajj*.

(1) *Nigāristān*, composed in 959/1552 and (according to some copies) dedicated to Shāh Tahmāsp, a collection of 330 historical narratives and anecdotes arranged under dynasties: **H.Kh.** vi p. 381, **Bodleian** 337 (author's *brouillon*), 339 (A.H. 1077/1667?), 340, **Rieu** i 106*a* (A.H. 970/1563), 106*b* (16th cent.), 107*a* (A.H. 1014/1605), 107*a* (A.H. 1044/1634),

107a (A.H. 1080/1669), iii 885b (abridged. A.H. 1188/1775), 1045a (extracts with analysis of the work. Circ. A.D. 1850), 1065b (A.H. 1085/1674), **Muṣṭafā Efendī** 722 = Tauer 151 (A.H. 988/1580), **Nūr i ‘Uṭhmāniyah** 4353 (1) = Tauer 152 (A.H. 989/1581), **Chanykov** 69 (A.H. 1008/1599), **Bloch** i 337 (A.H. 1008/1599), 338 (A.H. 1032/1622), 339 (early 17th cent.), 340 (ditto), 341 (A.H. 1062/1651), 342 (A.H. 1074/1663), 343 (A.H. 1099/1687), **Lindesiana** p. 143 no. 400 (circ. 1600), no. 22 (before A.H. 1058), no. 326 (circ. 1650), no. 327 (circ. 1700), nos. 324-5 (circ. 1750), **Bānkipūr** vi 470 (A.H. 1018/1609), **Browne Pers. Cat.** 59 (A.H. 1023/1614), Suppt. 1327 (n.d. Corpus 3), **Dorn A.M.** p. 205, p. 383, p. 676 (A.H. 1058/1648), **Hakim-oghlu ‘Alī** 816 = Tauer 156 (A.H. 1072/1662), **Krafft** 246 (LIST OF THE ANECDOTES. A.H. 1085/1674), **Berlin** 414 (A.H. 1110/1699), **Amiri Efendī Pers.** 781 = Tauer 157 (A.H. 1119/1707), **Ethé** 606-613, **I.O. D.P.** 773 (16th cent.), **I.O.** 3939, **Ivanow** 298 (17th cent.), 299, **Yeñi** 910 = Tauer 153 (17th cent.), **As‘ad** 2941 = Tauer 154 (17th cent.), **Bühār** 7 (A.H. 1168/1755 ?), **Eton** 89 (A.H. 1197/1782-3), **Aberystwyth** 1 (A.H. 1210/1795), **D.M.G.** 8 (A.H. 1211/1796-7), **Lahore Panjab Univ. Lib.** (see *Oriental College Magazine*, vol. ii, no. 3 (May 1926) p. 57 (A.H. 1239/1824)), **Āṣafiyaḥ** i p. 230 no. 766, p. 258 nos. 258 and 360, **Breslau** 20, **Bukhārā** Semenov 113, **Dorn** 285 (defective), **Leningrad Pub. Lib.** (see *Mélanges asiatiques* iii (St. Petersburg 1859) p. 727), *Asiat. Mus.* (see *Mélanges asiatiques* vi (1873) p. 122), **Leyden** iii p. 6 no. 915, **Mashhad** iii p. 103, **R.A.S. P.** 55 = Morley 42, **Rehatsek** p. 88 no. 27, **Romaskewicz** p. 15 no. 1107*, **Salemann-Rosen** p. 20 nos. 95, 184, 616.

Editions: **Bombay** 1829*, 1275/1859°.

Extracts: **Dorn**, *Muhammedanische Quellen zur Geschichte der südlichen Küstenländer des Kaspischen Meeres*, **St. Petersburg** 1850-8*, iv 423-5.

Descriptions: (1) **Hammer-Purgstall** *Geschichte der schönen Redekünste Persiens*, Vienna 1818, pp. 307-9 (where a German translation of the first anecdote is given), (2) **Elliot and Dowson** *History of India* ii 504.

Turkish translation: **B.M. MS. Add. 7852.**

(2) *Nusakh i jahān-ārā* (chron. = 972/1564-5), commonly called the *Jahān-ārā*, a general history to A.H. 972/1564-5, dedicated to *Shāh Tahmāsp*, valuable for local and otherwise little-known dynasties instructively arranged "according to the affiliation or natural connection of dynasties" (Rieu), and divided into an '*unwān* (on the age of the world and prophethip) and three *nusakh* ((1) on the Prophets and the 12 Imāms, (2) Pre-Islamic and Islamic kings, (3) the *Ṣafawīs*): *H.Kh.* under *Jahān-ārāy*, *Bāyazīd* 2397 = Tauer 158 (A.H. 990/1582. Bad MS.), *I.O.* D.P. 626 (A.H. 997/1589), *Ethé* 106 (n.d.), 107 (lacunæ), 108 (lacunæ), *Rieu* i 111b (17th cent. FULL ANALYSIS), 109b (extracts only), ii 808b, *Bodleian* 98 (n.d.), *Breslau* 21, *Flügel* ii 837 (last five *ṣafḥahs* of *Nuskhah* ii and *Nuskhah* iii. Modern transcript of a MS. of A.H. 990), *Browne* Coll. G. 10 (13) = Houtum-Schindler 6 (incomplete: ends at 927/1521).

Text and trans. of the chapters on the *Pishdādians*, *Kayānians*, *Mulūk al-tawā'if*, and *Sāsānians*: *Epitome of the ancient history of Persia. Extracted and translated from the Jehan Ara . . . By W. Ouseley, London 1799*^o*

Descriptions: (1) *Wiener Jahrbücher*, vol. 69, Anz. Blatt, pp. 35-7, (2) *Elliot and Dowson History of India* iv 298-300.

[*Tuḥfah i Sāmī*; *Nafā'is al-ma'āthir*; *Haft iqṭim* no. 1265; 'Abd al-Qādir *Muntakhab al-tawārīkh* iii 185; *Ilāhī* (Sprenger p. 70); *Ātash-kadah* no. 516; *Sham' i anjuman* p. 57; *Raḥmān* 'Alī 18; *Ency. Isl.* under *Ghaffārī*.]

133. *M. Muṣliḥ al-Dīn* b. Ṣalāḥ b. Jalāl b. Kamāl b. *M. al-Lārī* al-Anṣārī al-Sa'dī al-'Ubādī¹ al-Shāfi'ī, a native of Lār, studied, doubtless at *Shīrāz*, under *Mīr Ghiyāth al-Dīn Maṣṣūr Shīrāzī*, *Mullā Ṣadrā's* son (d. 948/1541-2 or 949/1542-3, see *Majālis al-mu'minīn* 350, *Raudāt al-jannāt* iv 129-30, *Rieu* ii 826, *Broekelmann* ii 414), and *Mīr Kamāl al-Dīn Ḥusain* [b. M. b. *Fakhr al-Dīn* b. 'Alī al-Lārī?], a pupil of al-Dawwānī's [presumably he who in 918/1512-13 or 928/1521-2 completed a

¹ al-'Ubādī, not al-'Ibādī, is doubtless the correct transliteration, since by calling himself al-Sa'dī al-'Ubādī he presumably claims descent from the well-known *Ṣaḥābī*, Sa'd b. 'Ubādah al-Anṣārī (for whom see *Ency. Isl.*).

commentary on al-Dawwānī's *al-Zaurā'*, see Ahlwardt 3226, H.Kh. iii 6113 and 6874]. Subsequently he went to India and was well received by Humāyūn (reigned 937/1530-963/1556). On Humāyūn's death he went on the pilgrimage to Mecca and thence to Constantinople. Dissatisfied with the stipend granted to him, he migrated to Āmid, where Iskandar Pāshā appointed him first tutor to himself and his sons and then [in 967/1559 according to Babinger] Director of Khusrau Pāshā's Madrasah. He died at Āmid, more than sixty years old, in Dhū'l-Hijjah 979/1572. He was the author of several commentaries and *hawāshī* (see the list in *al-Iqd al-manzūm*) including (1) *Shamā'il i Nabawī*, a Persian commentary on al-Tirmidhī's *Shamā'il al-Nabī* (see p. 174 *infra*), (2) a commentary on al-Qūshjī's Persian *Risālah fī 'l-hai'ah* (MSS.: Decourdemanche S.P. 1879, Flügel ii 1423), (3) a *hāshiyah* on al-Maibudhī's commentary on al-Abharī's *Hidāyat al-ḥikmah* (see Ahlwardt 5067, Brockelmann i 464).

Mir'āt al-adwār wa-mirqāt al-akhbār, a general history from the Creation to the accession of Sultān Salīm II b. Sulaimān, A.H. 974/1566, divided into a *muqaddimah* and 10 *bābs* (the tenth dealing with Ottoman history) and having in the latter part biographies of scholars etc. inserted after the most important reigns: H.Kh. v p. 479 no. 11718, *Nūr i 'Uthmāniyah* 3156 = Tauer 159 (A.H. 987/1579), *Āyā Şūfiyah* 3085 = Tauer 160 (A.H. 1029/1620), *Khālīs Efendi* 4374 = Tauer 161 (17th cent.), *Rieu* i 115b (breaks off in 934/1527-8. 17th cent.), *Blochét* i 344 (early 18th cent.), *Flügel* ii 838 (an abridgment. A.H. 1135/1723), *Ethé* 109 (defective at beginning. N.d.), *Mashhad* iii p. 101, *Leningrad Imp. Pub. Lib.* (see *Mélanges asiatiques* iii (St. Petersburg 1859) p. 728), *Mus. Asiat.* (see *Mélanges asiatiques* iv (St. Petersburg 1860-3) p. 498 and vi (1873) p. 122).

Amplified Turkish translation (omitting *Bāb x* (Ottoman history)) by the well-known Sa'd al-Dīn b. Ḥasan Jān (d. 1008/1599, see *Ency. Isl.* under *Khodja Efendi*, Babinger *Geschichtsschreiber der Osmanen* pp. 123-6 etc.): H.Kh. v, p. 479, *Flügel* ii 845, *Lindesiana* p. 257. For other MSS. (several

at Constantinople) see Babinger *Geschichtsschreiber der Osmanen* pp. 94-5.

['Ali b. Bālī *al-'Iqd al-manzūm fī dhikr afādil al-Rūm* (in Arabic), on margin of Ibn *Khallikān*, Cairo 1310, vol. ii pp. 247-252; *Haft iqlīm* no. 265; M. Ma'sūm *Tārīkh i Sind*, tr. Malet, p. 131; 'Aṭā'i *Hadā'iq al-ḥaqā'iq fī takmilat al-Shaqā'iq* (in Turkish), Stambul 1268, p. 169 foll.; Rieu i 116; Brockelmann ii 420; Babinger *Geschichtsschreiber der Osmanen* p. 94.]

✓ 134. Munshī **Būdāq Qazwīnī** dedicated to *Shāh* Ismā'il II (reigned A.H. 984/1576-985/1578) his

✓ *Jawāhir al-akhbār*, a general history to A.H. 984/1576-7 : Dorn 288 (autograph).

Extract relating to Tīmūr's expedition against Tuqtāmish *Khān*: *Expédition de Timoûr-i-Lenk ou Tamerlan contre Toqtamische . . . en 795 . . . ou 1391, par M. Charmoy* (in *Mémoires de l'Académie Impériale des sciences de Saint-Petersbourg*, vi^e série, sciences politiques, histoire et philologie, tome iii (St. Petersburg 1836*)) pp. 350-7.

French translation of the above extract: *ibidem* pp. 492-501. [*Jawāhir al-akhbār* towards end.]

135. In the year 993/1585 Akbar gave orders for the compilation of a history of Islām down to the thousandth year of the Hijrah (cf. 'Abd al-Qādir *Muntakhab al-tawārīkh* ii 318-19 etc.). Short periods having been assigned to different compilers, Naqīb *Khān*¹ and *Shāh* Fath Allāh² (to whom were allotted

¹ Mir *Ghiyāth* al-Dīn 'Ali b. 'Abd al-Latif Qazwīnī was the grandson of Mir Yahyā Qazwīnī, the author of the *Lubb al-tawārīkh* (for which see p. 111 *supra*). In consequence of Shi'ite persecution his father left Persia and the two reached the Mughal court in 963/1555-6. Mir *Ghiyāth* al-Dīn 'Ali became a great friend of Akbar's and in 988/1580 received from him the title of Naqīb *Khān*. He excelled in history and is said to have known the *Raudat al-safā* by heart. He was one of those who collaborated in the Persian translation of the *Mahā-bhārata* undertaken by order of Akbar. He died at Ajmēr in the ninth year of Jahāngīr's reign, A.H. 1023/1614.

[*A'in i Akbari* tr. Blochmann pp. 447-9, where further references are given; *Memoirs of Jahāngīr* tr. Rogers and Beveridge, i 264-5; *Ma'āthir al-umarā'* iii 812-817; *Tadhkirat al-umarā'*; Elliot and Dowson *History of India* iv 295-6; Rieu i 57b etc.]

² Mir Fath Allāh *Shīrāzī*, an eminent mathematician and scientist, and a

the first and the second year respectively), Ḥakīm Humām,¹ Ḥakīm 'Alī,² Ḥājji Ibrāhīm Sirhindī,³ Mirzā Nizām al-Dīn Aḥmad,⁴ 'Abd al-Qādir Badā'ūnī⁵ and others, thirty-five years were finished in the course of a week. For the period from the thirty-sixth year onwards Mullā Aḥmad b. Naṣr Allāh Daibuli Tattawī⁶ was made solely responsible. He had written two volumes extending to the time of Ghāzān Khān⁷ when in 996/1588 he was murdered, and the continuation of the work

pupil of Ghiyāth al-Dīn Maṣṣūr Shīrāzī, went to Bijāpūr by invitation of ['Alī] 'Adil-Shāh. In 991/1593 he was invited to Akbar's court and became an intimate friend of the Emperor. He assisted Tōdar Mal in the financial administration and it was he who calculated the Ilāhī era (see Rieu iii 1053b). He died prematurely in Kashmīr A.H. 997/1588-9.

[*Tabaqāt i Akbarī* ii 408, 457; *Muntakhab al-tawārīkh* ii 315-18, 369, iii 154; *Ā'in i Akbarī* tr. Blochmann p. 33; *Haft iqlīm* no. 231; *Ma'āthir al-umarā'* i 100-5; Rieu iii 1053b.]

¹ Ḥakīm Humām b. Mir 'Abd al-Razzāq Gilānī, a personal friend of Akbar's, was Bakāwal Bēg. He died in 1004/1595.

[*Ā'in i Akbarī* tr. Blochmann p. 474; Sprenger p. 414.]

² Ḥakīm 'Alī Gilānī, called Jālīnūs al-zamānī, the author of a commentary on Ibn Sīnā's *Qānūn*, was sent on one occasion on an embassy to Bijāpūr (Firishtah ii 47) and attended Akbar in his last illness. He died in 1018/1609.

[*Ā'in i Akbarī* tr. Blochmann pp. 466-8.]

³ Ibrāhīm Sirhindī was one of those who took part in the theological discussions staged by Akbar. He died at Rantanbhor in 994/1586.

[*Ā'in i Akbarī* tr. Blochmann pp. 105, 172, 174, 189, 547; 'Abd al-Qādir *Muntakhab al-tawārīkh* ii 187-8.]

⁴ The author of the *Tabaqāt i Akbar-Shāhī*.

⁵ The author of the *Muntakhab al-tawārīkh*.

⁶ Aḥmad Tattawī, a son of the Qāḍī of Tattah, became in early life a convert to Shī'ism, left Tattah at the age of twenty-two and went to study divinity and medicine at Mashhad, Yazd and Shīrāz. He spent some time in Qazwīn at the court of Shāh Tahmāsp, after whose death in 984/1576 he visited Karbalā', Mecca and Jerusalem. Returning then to India he spent some years at the court of the Quṭb-Shāh of Golconda. In 989/1581 he was presented at Akbar's court, and in 996/1588 he was murdered at Lahore. He was the author of a work entitled *Khulāṣat al-hayāt* on ancient and modern philosophers (see Rieu iii 1034b, Āṣafiyah i p. 318 no. 33).

[*Majālīs al-mu'minīn* (the last biography in *Majlis* v); *Tabaqāt i Akbarī* ii 482; *Muntakhab al-tawārīkh* ii 317, 319, 364; *Ā'in i Akbarī* tr. Blochmann pp. 106, 206; *Ma'āthir al-umarā'* iii 260-4; Elliot and Dowson *History of India* v pp. 150-6; Rieu i 117.]

⁷ 'Abd al-Qādir Badā'ūnī says Chingiz Khān, but see Rieu i p. 119a *ult.*

was entrusted to Āṣaf Khān (Ja'far Bēg),¹ who brought it down to 997/1588-9. In 1000/1591-2 'Abd al-Qādir Badā'ūnī was ordered to revise the work and in one year he dealt with the first two volumes. The third ² he entrusted to Āṣaf Khān.

Tārīkh i alfi, a large history of Islām from the *Riḥlat*, or death of the Prophet (which is treated here as the beginning of an era), to A.H. 997/1588-9: **Ethé** 112 (vols. ii-iv³ (*Riḥlat* 183/A.H. 193/A.D. 808-9 — *Riḥlat* 987/A.H. 997/A.D. 1588-9). A.H. 1015/1606), 110 (first half, down to A.H. 510/1116-17. A.H. 1058/1648), 111 (vol. ii, defective at end (*Riḥlat* 135/A.H. 145/A.D. 762-3 — *Riḥlat* 506/A.H. 516/A.D. 1122-3)), 113 (vols. ii (small part only), iii, iv defective at end (*Riḥlat* 484/A.H. 494/A.D. 1100-1 — *Riḥlat* 975/A.H. 985/A.D. 1577-8)), 114 (part of 2nd half, *Riḥlat* 545/A.H. 555/A.D. 1160—*Riḥlat* 974/A.H. 984/A.D. 1576-7), 115 (part of 2nd half, *Riḥlat* 585/A.H. 595/A.D. 1199—*Riḥlat* 974/A.H. 984/A.D. 1576-7), 116 (part of 2nd half, *Riḥlat* 553/A.H. 563/A.D. 1167-8 — *Riḥlat* 932/A.H. 942/A.D. 1535-6), 117 (*Riḥlat* 501/A.H. 511/A.D. 1117-18 — *Riḥlat* 679/A.H. 689/A.D. 1290), 118 (extracts only), **Rieu** i 117a (nearly the first half, breaking off in *Riḥlat* 581/A.H. 591/A.D. 1195. 17th

¹ Mirzā Qiwām al-Dīn Ja'far Bēg was the son of Mirzā Badī' al-Zamān Qazwīnī, *Wazīr* of Kāshān in Shāh Tahmāsp's time. In 985/1577, having come to India, he was presented to Akbar by his uncle, Mirzā Ghiyāth al-Dīn 'Alī Āṣaf Khān, who held the office of *Bakhshī*. Ja'far Bēg himself subsequently received the title of Āṣaf Khān and he held various high offices. Jahāngīr on his accession appointed him Tutor (*Atālīq*) to Sulṭān Parwiz. He died at Burhānpūr in 1021/1612. Not only was he one of Akbar's most eminent generals but also a scholar and poet. In religion he was a free-thinker and one of Akbar's disciples. For his *mathnawī*, *Khusrau wa Shirīn*, see Bānkīpūr iii 274-5, Bodleian 1068-1071 etc.

[*Ā'in i Akbarī*, tr. Blochmann, pp. 411-13, 572-4; 'Abd al-Qādir *Muntakhab al-tawārīkh* iii 216; *Memoirs of Jahāngīr*, tr. Rogers and Beveridge, i 16 etc. (see index); *Kalimāt al-shu'arā'*; *Safīnah i Khwushgū* ii no. 440; *Ma'āthir al-umarā'* i 107-15; *Khulāṣat al-kalām* (Bānkīpūr viii p. 141); Elliot and Dowson *History of India* v 150; *Rieu* i 118; Bānkīpūr iii 274; *Ency. Isl.* under Āṣaf Khān etc. etc.]

² 'Abd al-Qādir Badā'ūnī speaks of the *Tārīkh i alfi* as being divided into three books (two by Aḥmad Tattawī and one by Āṣaf Khān), but the MSS. do not seem to show any recognised division into volumes.

³ The MSS. do not show any recognised division into volumes, and vol. ii, for example, begins at different years in different copies.

cent.), 118*b* (to Rihlat 503/A.H. 513/A.D. 1119-20. 18th cent.), 118*b* (Rihlat 351/A.H. 361/A.D. 971-2—Rihlat 649/A.H. 659/A.D. 1261. 18th cent.), 119*a* (defective at end, Rihlat 650/A.H. 660/A.D. 1261-2—Rihlat 974/A.H. 984/A.D. 1576-7. Same hand), iii 885*b* (extracts. Circ. A.D. 1850), 1011*a* (extracts. A.D. 1848), 1014*a* (extracts. Circ. A.D. 1850), 1022*a* (abstract only. Circ. A.D. 1850), Suppt. 424 (vol. ii, defective at end (Rihlat 501/A.H. 511/A.D. 1117-18—Rihlat 791/A.H. 801/A.D. 1398-9. 18th cent.)), **Lindesiana** p. 111 nos. 903-4 (vols. ii-iii. Circ. A.D. 1750), **Ivanow** 41 (part of vol. i (A.H. 11/632-3—A.H. 96/714-15. 18th cent.)), **Curzon** 4 (vols. i-ii (Rihlat 1/A.H. 11/A.D. 632-3—Rihlat 503/A.H. 513/A.D. 1119-20. 17-18th cent.)), **Bloch** i 345 (ending with Rihlat 919/A.H. 929/A.D. 1522-3. Late 18th cent.), 346 (A.H. 681/1282-3—A.H. 985/1577-8. 18th cent.), 347 (Rihlat 553/A.H. 563/A.D. 1167-8—Rihlat 575/A.H. 585/A.D. 1189. 18th cent.), **Bodleian** 99 (Rihlat 1/A.H. 11/A.D. 632-3—Rihlat 698/A.H. 708/A.D. 1308-9. Early 19th cent.), **Berlin** 417 (first half, down to Rihlat 550/A.H. 560/A.D. 1164-5. Relatively old), **Browne** Suppt. 229 (down to A.H. 708/1308-9. King's 112), **Majlis** 222 (to Rihlat 500/A.H. 510/A.D. 1116-17), 223 (Rihlat 687/A.H. 697/A.D. 1297-8—Rihlat 936/A.H. 946/A.D. 1539-40), **Mashhad** iii p. 74 (vol. i), p. 75 (vol. ii (Rihlat 501/A.H. 511/A.D. 1117-18—Rihlat 984/A.H. 994/A.D. 1586)), **Rehatsek** p. 94 no. 42 (Rihlat 708/A.H. 718/A.D. 1318-19—Rihlat 984/A.H. 994/A.D. 1586), p. 95 no. 44 (Rihlat 553/A.H. 563/A.D. 1167-8—Rihlat 707/A.H. 717/A.D. 1317-18), **Eton** 40 (selections).

Rough MS. English translation by Major H. G. Raverty : I.O. MSS. Eur. D. 221-3.

Description and 17 pp. of translated extracts : Elliot and Dowson *History of India* v 150-76 (cf. Elliot *Bibliographical index*, pp. 143-62 and ٤٦-٣٨ (Persian text of the extracts)).

Abridgment : *Aḥsan al-qasāṣ wa-dāfi' al-ghaṣaṣ*, compiled A.H. 1248/1832-3 by Aḥmad b. Abī 'l-Faṭḥ al-Sharīf al-Iṣfahānī : **Houtum-Schindler** 12 = **Browne** Coll. G. 13 (12), **Leningrad** Asiat. Mus. (see *Mélanges asiatiques* vi (St. Petersburg 1869-73) p. 121), **Mashhad** iii p. 73 (A.H. 1298/1881).

136. Mir **M. Sharif** "**Wuqū'ī**" Ḥusainī Nishāpūrī belonged to a distinguished family of Nishāpūrī Saiyids. He entered the service of the Emperor Akbar for the second time in 998/1590 and died (at Lahore according to the *Khizānah i 'āmīrah*) in 1002/1593-4. Verses by him are quoted in the *Ā'in i Akbarī*, and by Badā'unī, who speaks of him as an excellent calligraphist and letter-writer and well acquainted with history, but a believer in *tanāsukh* and other heresies.

✓ **Majāmi' al-akhbār**, a compendium of history to A.H. 1000/1591-2 in two *maqālahs* ((1) Pre-Islāmic (2) Islāmic): **Ethé** 119 (not later than A.H. 1027/1618).

[Taḳī Kāshī *Khulāṣat al-ash'ār* (see Sprenger p. 33, where "Wuqū'ī" is given among the poets of Ādharbāijān); *Tabaqāt i Akbarī* ii 505; *Muntakhab al-tawārīkh* iii 378-81; *Ā'in i Akbarī*, ed. Blochmann, p. 254, tr. Blochmann, p. 591; *Ma'āthir i Rahīmī* iii 687-97; *Safīnah i Khwushgū* ii (Bodleian 376) no. 292; *Riyāḍ al-shu'arā'* (Ivanow Curzon 57) no. 2507; *Khizānah i 'āmīrah* (Bodleian 381) no. 127; *Khulāṣat al-afkār* (Bodleian 391) no. 462; *Makhzan al-gharā'ib* (Bodleian 395) no. 2940.]

137. **Tāhir Muḥammad Sabzawāri** was the son of Khwājah 'Imād al-Dīn Ḥasan, who in 988/1580-1 was Governor of Cambay. His elder brother Khwājagī Sulṭān Aḥmad was one of the poets of Akbar's court. In 987/1579-80 Akbar sent him to the garrison of Goa and in 1013/1604-5 from Āgrah to Burhānpūr with a message to the Khān-khānān. In 1015/1606-7 he accompanied Sulṭān Khurram [afterwards the Emperor Shāh-Jahān] from Āgrah to Jahāngīr's court at Lahore.

✓ **Raudat al-tāhirīn**, sometimes called the *Tārīkh i Tāhirī*, a general history to A.H. 1014/1605-6, in 5 *qisms* ((1) Prophets, early Persian and Arabian kings, (2) Caliphs etc. (3) Chingiz and his descendants, Tīmūr etc., Ṣafawīs, (4) Hindu traditions from the *Mahābhārata* etc. (5) Indian history abridged from the *Tabaqāt i Akbarī*): **Rieu** i 119b (lacks preface. A.H. 1045-6/1635-6), ii 797b (preface, contents and 1st 5 pp. of *Qism* i only. A.H. 1197/1783), iii 886a (rubrics and some extracts. Circ.

A.D. 1850), iii 1024*b* (last chapter (on islands) only. A.D. 1850), iii 1040*a* (extracts. Circ. A.D. 1850), **Būhār** 8 (17th cent.), **Ivanow** 42 (*Qisms* i-iii only. 17th cent.), **Berlin** 415 (part of *Qism* i only, def. at both ends, breaking off in history of Alexander), **Bodleian** 100, **Leningrad Mus. Asiat.** (lacks first 2 or 3 leaves and part of *Qism* v. See *Mélanges asiatiques* v (St. Petersburg, 1868), p. 119-20), **Majlis** 256 (*Qisms* iv-v (?)).

Descriptions and 2 pp. of translated extracts (on M. b. Sām and M. 'Ādil) : Elliot *Bibliographical index*, 298-304 (text of the extracts pp. v 2-v 9), Elliot and Dowson *History of India* vi 195-209.

[Autobiographical statements of the author; inscription described by Rieu (ii 788*b*); Rieu i 119-20, ii 788*b*, iii 1080*a*.]

✓ 138. **Ḥasan Bēg** b. M. Bēg **Khākī** **Shīrāzī**, a member of an old family of **Shīrāz**, went to India in the reign of Akbar, by whom he was sent in 1007/1598-9 as **Bakhshī** to Gujarāt. In 1019/1610-11 Jahāngīr appointed him *Dīwān* of the *ṣūbah* of Bihār, and he died at Patna in Ṣafar 1022/1613. He was part-author of the *tadhkirah* entitled *But-khānah* (Bodleian 366).

✓ *Muntakhab* (or, as in some copies, *Aḥsan*) *al-tawārīkh*, a general history to A.H. 1021/1612-13 based mainly on the *Nusakh i jahān-ārā* (for which see p. 116 *supra*) and, for Indian history, on the *Ṭabaqāt i Akbarī*: **Rehatsek** p. 84 no. 24 (A.H. 1060/1650), **I.O.** 3734 (A.H. 1145/1733), **Eton** 163, **Rieu** iii 886*a* (A.H. 1212/1797), 1015*a* (extracts only. A.D. 1850-1), 1047*b* (extracts only. Circ. A.D. 1850).

Descriptions and 3 pp. of translated extracts (on A.H. 1003-8 and A.H. 1019) : Elliot *Bibliographical index* 305-9 (text of the extracts pp. v 5-v 3), Elliot and Dowson *History of India* vi 201-6.

[Autobiographical statements in the *Muntakhab al-tawārīkh* (cf. Elliot and Dowson vi pp. 205, 206); note by his friend 'Abd al-Laṭīf al-'Abbāsī prefixed to I.O. MS. 3734; *Tārīkh i Muḥammadī* (Rieu 895*a*) fol. 141; Rieu iii 886, 1096*a*.]

139. **Aḥmad b. Bahbal** b. Jamāl Kanbō¹ compiled circ. 1023/1614, in Jahāngīr's reign, his

Ma'din i akhbār i Aḥmadī (or *Ḥāhāngīrī*), a general history in two volumes ((1) Pīshdādians to Ibrāhīm Lōdī, (2) Tīmūr to Jahāngīr) divided into sections called *dhikr*: **Rieu** iii 888*a* (part of vol. i, early Persian kings to *Ghiyāth al-Dīn Khālījī* of Lakhnautī. 18th cent.), 1034*a* (abstract only. 18th cent.), 1034*a* (1st 14 *dhikrs* (Pīshdādians—*Khawārazm-Shāhs*). 18th cent.), **Ethé** 121 (part of vol. ii, Tīmūr to A.H. 999/1590–1 (Akbar)).

140. **Ḥaidar** b. 'Alī Ḥusainī **Rāzī** began in 1020/1611–12 and finished in 1028/1618–19 at the age of 35 his

(*Tārīkh i Ḥaidarī*), called by Blochet and on a fly-leaf of the B.M. MS. *Majma' al-tawārīkh*, and in an endorsement on a Berlin MS. *Zubdat al-tawārīkh*, a vast general history divided into five *bābs* ((1) the Arab world, (2) the Persian world, (3) Central and Eastern Asia, (4) the West, (5) India): **Berlin** 418 (slightly defective at end. Not later than A.H. 1089/1678–9), 419 (*Bāb* i only, defective at end), **Blochet** 541–2 (apparently lacking *Bāb* i and first half of *Bāb* ii. A.H. 1279/1862–3), **Rieu** Suppt. 33 (main part of *Bāb* ii and last portion of *Bāb* i. A.H. 1272/1855).

Extracts: (1) [Preface only (with Latin translation)] *Mohammedi filii Chondschahi vulgo Mirchondi Historia Gasnevidarum*, **Berlin** 1832*, pp. xii–xvi (several other extracts in the notes to this work). (2) [Chapters on the Qarā-Khānids and the Qarā-Khitā'is] *Description . . . de Boukhara par . . . Nerchakhy*, ed. Schefer, **Paris** 1892*, pp. 230–43.

Detailed description with extracts: *Über die Chronik des Haidar Ben Ali Husaini er-Razi; von Dr. Richard Gosche* (in MS. **Rieu** iii 887*b*).

Descriptions: (1) **Elliot and Dowson** *History of India* ii 431, vi 574, (2) **W. Barthold**, *Turkestan*, London 1928, p. 37.

[*Ency. Isl.* under **Ḥaidar** b. 'Alī (Barthold).]

¹ Kanbō or Kambōh is the name of a mainly agricultural caste in the Panjāb and western United Provinces.

141. **M. Amin b. Daulat M.** al-Ḥusainī al-Bālakī¹ was in the service of Sipahdār Khān (Mirzā M. Šāliḥ Tabrizī), Governor (*Qal'ah-dār*) of Aḥmadnagar, when in 1036/1626-7 he compiled at Aḥmadnagar his

Anfa' al-akḥbār (a chronogram = 1036), a general history : Rieu iii 1023a (extracts relating chiefly to events at Aḥmadnagar in Jahāngīr's time. Circ. A.D. 1850).

Description and 3½ pp. of translated extracts (on A.H. 1003, 1012-14 (Akbar) and 1036 (Jahāngīr) and a fragment of the *Khātimah* (on Sipahdār Khān): [Elliot *Bibliographical index* 389-94² (Persian text of the extracts, pp. 91-91)], Elliot and Dowson *History of India* vi 244-50.

142. Mirzā M. Šādiq "Šādiqī" b. M. Šāliḥ Zubairī **Iṣfahānī** Āzādānī³ was born A.H. 1018/1609 at Sūrat, where his father was in the service of 'Abd al-Raḥīm, the Khān-khānān. Shāh-Jahān appointed him news-writer (*Wāqī'ah-nawīs*), and soon after his accession (A.H. 1037/1627) gave him a *jāgīr* in Bengal. He went to Jahāngīrnagar (Dacca), which was then the capital of the province, and served the successive Governors Qāsim Khān and A'zam Khān. In the governorship of Islām Khān he was confined at Salimābād until 1048/1638. He died in Bengal A.H. 1061/1651 at the age of forty-three. He was the paternal uncle of Ṭāhir Naṣrābādī, the author of the well-known *tadhkirah*. His *Shāhid i šādiq*, an immense miscellany containing extracts, proverbs, anecdotes, etc. arranged under innumerable subject-headings, was begun in 1054/1644-5 and the collection of the materials occupied three years (for copies see Bānkīpūr ix 913, Berlin 96, Būhār 468, Ethé 2226-7, Ivanow 1365-6, Majlis 770, Rieu ii 775, iii 1005). The "*Taḥqīq al-i'rāb*" and the "*Taqwīm al-buldān*", of which an English translation by J. C. was published at London in 1832 under the title of *The*

¹ Elliot writes "al-Balīkī" [*sic*], Rieu al-Bāliḥī. Bālak is said to be the name of a village in the neighbourhood of Harāt (see the *Tāj al-arūs* and al-Sam'ānī).

² The only MS. known to Elliot was an autograph dated 1037/1627 in the possession of Nawwāb Shamsḥīr-Qadr, of Lucknow.

³ According to Šādiq's "*Taḥqīq al-i'rāb*", p. 2, Āzādān was a village near Iṣfahān.

Geographical Works of Sādik Isfahāni (Oriental Translation Fund), are extracts from the *Shāhid i šādiq*.

Subh i šādiq,¹ begun A.H. 1041/1631-2, finished A.H. 1048/1638-9, dedicated to Shāh Shujā', Shāh-Jahān's second son, and divided into four volumes (*mujallad*) (viz. (1) from the Creation to the 'Abbāsids, (2) Persian dynasties before Chingiz to Shāh-Jahān, (3) celebrated men of the 1st ten centuries, (4) geography) : **Bānkīpūr** vi 471-4 (vols. i-ii. 17th cent.), **Bodleian** 102 (vol. i only. A.H. 1197/1783), 106 (extract on events in Transoxiana A.D. 990-1610), 107 (a transcript of 106 ?), 108 (extract on the Mughals, Chingiz Khān, Timūr etc. A.H. 1194/1780), 109 (a transcript of 108 ?), 110 (biographies of *amīrs* in reigns of Bābur and Humāyūn. A.H. 1194/1780), 111 (transcript of 110), 112 (extracts relating to Humāyūn's stay in Persia. A.H. 1194/1780), 113 (transcript of 112), **Būhār** 45 (extracts corresponding to Bodleian 106-13. A.H. 1197/1783), **Ivanow** Curzon 695 (first 5 of the 8 *maṭla'*s of vol. i. 19th cent.), **Rieu** iii 889a (extracts from vol. iii. 19th cent.).

Description : Elliot and Dowson *History of India* vi 453.

[Autobiography in *Subh i šādiq* vol. iii, *maṭla'* 12 ; *Tadhkirah i Tāhir i Naṣrābādī* (in *Ṣaffī* i, *Firgah* 2) ; *Gul i ra'nā* ; *Tārīkh i Muḥammadī* (Rieu iii 895) fol. 197 ; Rieu ii 775, iii 1093b ult. ; **Bānkīpūr** vi 471.]

143. Najm al-Dīn Aḥmad b. Faḍl Allāh al-Khūzānī² called **Aḥmad Bēg Khān al-Iṣfahānī**, having in his wanderings come to the Deccan, was employed there "in the service of the kings". He is said to have been a son-in-law of Bāqir Khān Najm i Thānī (for whom see *Ma'āthir al-umarā'* i 409-12).

Tirāz al-akhbār (a chronogram = 1052/1642-3, the date of commencement), a large general history divided into an *iftitāh*, two *kitābs* and an *ikhṭitām* and dedicated to Aurangzēb : **Lahore** Panjab Univ. Lib. (*Iftitāh* and *Kitāb* i (pre-Islāmic history) only.

¹ M. b. Rustam b. Qubād describes this work as far from accurate (see Rieu iii 895a).

² For Khūzān, a village near Iṣfahān, see *Nuzhat al-qulūb*, tr. le Strange, p. 57.

Autograph. See *Oriental College Magazine*, vol. ii, no. 3 (Lahore, May 1926), p. 58), **Ethé** 122 (*Kitāb* i only), **Rieu** iii 1056a (extracts only. Circ. A.D. 1850), **Āṣafīyah** ii p. 878 no. 137 (? author not stated), **Yahyā Efendi** 274 (? author not stated).

144. M. **Yūsuf b. Shaikh Raḥmat Allāh Aṭakī** Kan'ānī was born at Kan'ān [?] ¹ but his family belonged to Attock, where he lived. It was to **Shāh-Jahān** that he dedicated his

Muntakhab al-tawārīkh, completed A.H. 1056/1646-7, a general history consisting of extracts from earlier histories divided into a *muqaddimah* (on the creation etc.), five *qisms* ((1) prophets and sages, (2) early Persian kings and their contemporaries, (3) Muḥammad and the Caliphs, (4) Islāmic local dynasties, (5) Imāms, saints, scholars and poets) and a *khātimah* (geographical) and ending with the accession of **Shāh-Jahān** A.H. 1037: **Browne** Pers. Cat. 60 (*Qisms* iv, v and *Khātimah*. A.H. 1101/1688 [?]), **Rieu** i 122b (*Qisms* i, ii and *Khātimah*. A.H. 1139/1726), 124a (*Qisms* iv, v and *Khātimah*. 18th cent.), iii 889b (*Qisms* i-iii, defective. Circ. 1850), **Būhār** 9 (*Qisms* i-iii. 19th cent.), **Bānkīpūr** vi 476 (contains all the *qisms*, but is defective and damaged. 19th cent.), **Lahore** Panjab Univ. Lib. (*Qism* v, *Bāb* 2 only (biographical), see *Oriental College Magazine*, vol. ii, no. 3 (May 1926) p. 58).

An abridgment: *Intikhāb i Muntakhab i tawārīkh* or *Intikhāb i Muntakhab*, by 'Abd al-Shakūr b. **Sh.** 'Abd al-Wāsi' Tattawī, finished A.H. 1084/1673-4 under Aurangzēb: **Ethé** 123 (A.H. 1155/1742 [?]), **Majlis** 218.

145. Muṣṭafā b. 'Abd Allāh called Kātib **Chelebī**, but best known in Europe as **Hājī Khalīfah**, was born at Istanbul in **Dhū 'l-Qa'dah** 1017/Feb.-March 1608. At the age of fourteen he enlisted in the cavalry corps of the **Silīhdārs** and at the same time he was appointed a junior clerk in the Anatolian Audit Office. From 1033/1624 to 1045/1635 he served almost continuously with the army in the campaigns against **Abāzah Pāshā**, the rebel governor of Erzerūm, and the Persians. In 1663-4 while the army was wintering in Aleppo he performed the

¹ He describes himself as *al-Atakī aṣṭān wa-waṭan^{an} wa-'l-Kan'ānī marūlī^{an}*.

pilgrimage to Mecca. He returned to Istanbul after the conquest of Erivan in 1045/1635 and devoted himself increasingly to literary work, having inherited a considerable fortune. In 1055/1645 he resigned his appointment in the Office of Control of the Cavalry (*Suvārī Bāsh Muqābalaḥ Qalamī*), to which he had been attached since 1038/1628-9 apparently, but three years later he was given the post of second *khalīfah* in that office. He died on 17 Dhū 'l-Ḥijjah 1067/6 Oct. 1657 at the age of fifty lunar years.

The *Ency. Isl.* gives a list of twenty-two works written by him, beginning with an Arabic *Fadhlakah* written in 1051/1641-2 and ending with the *Mizān al-haqq fī 'khtiyār al-aḥaqq*, also in Arabic, written in Ṣafar 1067/Nov. 1656. By far the most celebrated of these is the bibliographical dictionary *Kashf al-zunūn 'an asāmī 'l-kutub wa-'l-funūn*, of which the first volume was completed in 1064/1653-4. Also well-known are the two Turkish works, *Jahān-numā*, on geography, and *Tuḥfat al-kibār fī asfār al-bihār*, on the history of the Ottoman navy.

Taqwīm al-tawārīkh, chronological tables of events from the creation to A.H. 1058/1648, the date of compilation, in Persian so far as the tables themselves are concerned but with Turkish introduction and appendices: *H.Kh.* ii p. 395 no. 3496, *Āq-sarāy* 735,¹ *As'ad* 2234, *Āyā Şūfiyah* 3162, *Bāyazid* 2409-11, *Berlin Turkish Cat.* 195, 196-8 (fragments), *Bühār* 10 (possibly autograph), *Bukhārā* Semenov 51, *Cairo Turkish Cat.* 194, *Chelebi* 'Abd Allāh 257, *Fleischer* p. 518 no. 273 (A.H. 1061/1651), *Flügel* ii 866, *Gotha Turkish Cat.* 147 (very defective), *Hamburg* 266 (continued to A.H. 1095/1683), *Ḥamidiyah* 929, *Khusrau Pāshā* 379-80, *Köprülü* 1064, *Krafft* 252, *Leyden* iii no. 937, *Lindesiana* 146, *Mehren* 45, *Munich Staatsbibl.* 60, 61 (Aumer Turk. Cat. 18), *Murād* 1451 (" *Tārīkh i Taqwīm.*" Author not stated), *Paris Bibl. Nat. c.r.* 45, *Rieu Turkish Cat.* 33 foll., *Schefer Turkish MSS.* 1149, *Stockholm* 77, *'Umūmiyah* 4990, *Upsala* 251, 252, *Venice Marciana* 79, *Yeñi* 839.

¹ The MSS. are enumerated here in alphabetical order, largely on the authority of Babinger, and for the most part without dates. Many of the MSS. are in fact undated or listed in catalogues which do not specify dates.

Editions: **Istanbul** 1146/1733 (with a continuation to 1146/1733 by Ibrāhīm Mutafarriqah, the printer of the work. See Babinger *Die Geschichtsschreiber der Osmanen* p. 197), **Paris** 1291/1874 (a fragment only, ending with p. 128,¹ continued from 1147/1734 to 1227/1812 by 'Alī Su'āwī, for whom the fragment was printed).

Italian translation: *Cronologia Historica scritta in lingua turca, persiana & araba da Hazi Halifé Mustafa, e tradotta . . . da G. R. Carli*, **Venice** 1697° (see Edwards col. 574, Babinger *Die Geschichtsschreiber der Osmanen*, p. 197).

Latin translation: by J. J. Reiske (MS. in Royal Library at Copenhagen. See Babinger *loc. cit.*).

Arabic translation: **Cureton-Rieu** 1253.

Persian translation by an anonymous writer who came across the original at Baghdād in 1075/1664-5 and translated it with additions: **Majlis** 247 (where the work is called *Huqqah i namak-dān*. A.H. 1091/1680), **Ivanow** 44 (continued to A.H. 1108/1697. A.H. 1146/1733-4), **Ethé** 2730 (continued to A.H. 1085/1674 and on the margin to A.H. 1091/1680. A.H. 1179/1765), **Rieu** i 137b (continued to A.H. 1085/1674. Defective at beginning. 18th cent.), iii 889b (continued to A.H. 1084/1673-4. 19th cent.), 890a (A.D. 1849), **Eton** 168 (?).

For references to some translated extracts (in Italian and German) see Babinger *Die Geschichtsschreiber der Osmanen* p. 197.

[Autobiography at end of the *Mizān al-ḥaqq* (German translation in Hammer-Purgstall's *Encyclopädische Übersicht der Wissenschaften des Orients*, Leipzig 1804, 3-15); *Manāqib i Kātib Chelebī* prefixed to the 1146 edition of the *Taqwīm al-tawārīkh*; Brockelmann ii 427-9; *Kātib Chelebī*, by Brūsali M. Tāhir, Istanbul 1331/1913; *Ency. Isl.* under Ḥādjdjī Khalifa (by J. H. Mordtmann), q.v. for further information: Babinger *Die Geschichtsschreiber der Osmanen* 195-203; Sarkis *Dictionnaire encyclopédique de bibliographie arabe* col. 732-4.]

¹ Babinger does not say expressly that this fragment was published as well as printed, but that is no doubt implied.

146. **M. Bāqir** b. 'Ināyat Allāh b. Ṣadr al-Dīn M. Tabrizī known as (*mushtahir bi-*) **Afṣah** was in the service of Sulṭān Murād-Bakhsh, Shāh-Jahān's fourth son (*Ṣūbah-dār* of Gujarāt A.H. 1064/1654–1067/1656–7), upon whom he was in attendance at Aḥmadābād when he compiled from books that he found there his

Afṣah al-akhbār, a general history to the accession of Shāh-Jahān A.H. 1037/1628 in 7 *bābs*: **Rieu** i 121b (lacks *Bābs* v (Maḥmūd Ghaznawī, Kings of Delhi and Indian local dynasties) and vi (Bābur to Jahāngīr and Shēr Shāh). 18th cent.).

147. **Kamāl Khān** b. Jalāl Munajjim went as astrologer with the *Sipah-sālār* Rustam Khān¹ in his Georgian campaign A.H. 1041/1631–2—1042/1632–3 and was similarly sent in 1059/1649 to the army of Qandahār. Sir J. Malcolm calls him M. Kamāl b. Ismā'il, an officer of eminence at the court of 'Abbās II. Morley calls him royal astrologer.

Zubdat al-tawārīkh, a concise general history including a detailed account of the Ṣafawīs to A.H. 1063/1652: 'Āṭif Efendi 1861 = Tauer 450 (autograph?), **R.A.S.** P. 56 = Morley 43 (A.H. 1088/1677), **Rieu** iii 1055 (extracts only, relating principally to Shāh Ṣafī and 'Abbās II).

For a *Mukhtaṣar al-tawārīkh* and a *Lubb al-tawārīkh*, one or both of which are ascribed to Kamāl b. Jamāl [*sic*] Munajjim, see Bukhārā Semenov 102.

[Autobiographical statements of the author.]

148. **M. Ṣafī** b. Walī Qazwīnī, already mentioned (p. 19 *supra*) as the author of the *Zīb i tafāsīr*, wrote in 1076/1665–6 at Murādābād for Aṣḥāt Khān, the *Faujdar*, his

Tuḥfat al-akhyār, a general history to A.H. 1076/1665–6: **Rieu** i 125 (vol. i only (ending with the Khwārazm-Shāhs). 17th cent.), **Ivanow** Curzon 5 (vol. i, defective at end. 18th cent.).

149. **M. Yūsuf** "Wālih" was a brother of Tāhir Wahīd, the well-known author of the '*Abbās-nāmah*, and by his influence

¹ An account of the life and times of Rustam Khān by Bijan is mentioned below in the section History: Persia: Ṣafawīs.

obtained the post of royal letter-writer (*khidmat i tahrir i arqām*). In 1058/1648, when he accompanied Shāh ‘Abbās on the campaign which resulted in the taking of Qandahār, he was over seventy years of age.

Khuld i barīn, an enormous general history composed A.H. 1078/1667–8, in the reign of Shāh Sulaimān, and divided into eight *raudāhs* ((1) Pre-Islāmic prophets and kings, (2) Muḥammad and the Imāms, (3) Umayyads and ‘Abbāsids, (4) dynasties contemporary with the ‘Abbāsids, (5) Chingiz Khān and his successors, (6) Tīmūr and his successors, (7) the Qarā-Quyūnlū, the Āq-Quyūnlū and other successors of the Tīmūrids, (8) the Ṣafawīs to A.H. 1071/1660–1) and a *khātimah* (Shāh Sulaimān)¹: **Browne** Coll. G. 14 (15) = Houtum-Schindler 7 (apparently lacking only the *khātimah*. A.H. 1271–2/1854–5 and A.H. 1236/1821), **Rieu** Suppt. 34 (*Ḥadīqah* 6 (Shāh Ṣafī) and *Ḥadīqah* 7 (Shāh ‘Abbās II) of *Raudah* viii. A.H. 1247/1831), 35 (same portion. A.H. 1278/1862), **Majlis** 252² (*Ḥadīqahs* 1–4 (Shāh Ismā‘īl, Shāh Ṭahmāsp, Shāh Ismā‘īl II and Sultān M. Shāh) of *Raudah* viii (with a few lacunae). A.H. 1270/1853–4), 253 (*Ḥadīqah* 5 (Shāh ‘Abbās I) of *Raudah* viii).

[Autobiographical statements of the author (see **Rieu**); *Makhzan al-gharā’ib* no. 3002.]

150. In the time of ‘Abd Allāh Quṭb-Shāh (A.H. 1035/1626–1083/1672) and partly at least in the year A.H. 1078/1667–8 an unknown author composed the

Tārīkh i Ganjīnah, a general history, in a *dībāchah* and twelve *khizānahs* subdivided into *ganjīnahs*: **Rieu** iii 1027b (extracts only. Circ. A.D. 1850).

151. Shaikh M. Baqā “Baqā” b. Ghulām M. **Sahāranpūrī** was born at Sahāranpūr in 1037/1627–8. After his father’s death he became a disciple of Shaikh M. Ma’šūm Sirhindī (son of the

¹ “The history of the reigns of Ṣafī and ‘Abbās II in the Favā’id Ṣafaviyyah . . . is avowedly abridged from the present work, and is brought down to the same year” (**Rieu**).

² In the **Majlis** Catalogue the authorship of the work is ascribed to M. Ṭāhir Waḥid.

celebrated Shaiḫ Aḥmad Sirhindī called “Mujaddid i alf i thānī”) and began to lead a life of retirement and devotion. Invited to court, however, by Iftīkhār Khān,¹ Mīr Khān-sāmān, he was given employment which left him leisure for literary work. Subsequently he became Bakhshī and Wāqīʿah-nigār at Sahāranpūr, where he built a suburb called Baqāpūrah and where he died 22 Shāʿbān A.H. 1094/1683. His works included (1) a Majmūʿah completed A.H. 1077/1666-7 and consisting of extracts from the Ḥadīqah of Sanāʿī, the Manṭiq al-tair and the Mathnawī, (2) the Riyāḍ al-auliyaʾ, (3) a Tadhkirat al-shuʿarāʾ and (4) the Mirʾāt al-ʿālam.² All of these by a “courteous fiction”, as Rieu says, are ostensibly the works of M. Bakhtāwar Khān, a favourite eunuch of Aurangzēb’s, who became Dārōghah i Khawāṣṣān in the 13th year of the reign and died at Aḥmadnagar in the 28th year (15 Rabiʾ I 1096/1685).

(1) Āyinah (?) i bakht,³ composed A.H. 1068/1657-8 (?) and divided into forty muʿāyanahs, possibly the original draft of the Mirʾāt al-ʿālam: **Ivanow** Curzon 7 (18th cent.), **Browne** Suppt. 145 (King’s 42).

(2) Mirʾāt al-ʿālam, a compendium of eastern history and biography divided into a muqaddimah, seven ārāyish, an afzāyish and a khātimah composed A.H. 1078/1667 (but some later dates occur) and valuable especially for Aurangzēb’s reign: **Rieu** i 125*b* (circ. close of 17th cent.), 127*b* (18th cent.), iii 1022*a* (extracts only. Circ. A.D. 1850), 1049*a* (extracts only. Circ. 1850), **Ivanow** Curzon 6 (v. incompl. Beg. 18th cent.), **Bānkipūr** vi 477 (18th cent.), **Bloch** i 350

¹ Sulṭān Ḥusain, the son of Aṣālat Khān (Mīr ‘Abd al-Ḥādī), received the title of Iftīkhār Khān at Aurangzēb’s accession and became Mīr-Sāmān in the sixth year of his reign (see Maʾāthir al-umaraʾ i 252-5).

² M. Shaffī (see below, p. 133¹²) claims the authorship of all these works for his uncle. In the Mirʾāt al-ʿālam Bakhtāwar Khān is made to say that M. Baqā helped him. Mustaʿidd Khān, the author of the Maʾāthir i ʿĀlamgiri, says that he helped Bakhtāwar Khān to compile the Mirʾāt al-ʿālam (see Rieu i 270). The Mirʾāt i jahān-numā is never ascribed to Bakhtāwar Khān, and in it M. Baqā claims the Mirʾāt al-ʿālam as his own work.

³ Āʾinah i bakht is the chronogrammatic title of the Mirʾāt al-ʿālam, but the work described by Ivanow and Browne differs from the Mirʾāt al-ʿālam in the designations given to the subdivisions and in other respects.

(18th cent.), **Lindesiana** p. 126 no. 827 (circ. A.D. 1750), **Bühār** 11 (18th cent.), 12 (extracts), 482 ii (last section only—on Persian poets. 19th cent.), **Bodleian** 114 (17th–18th cent.), 115, 116, **Ethé** 124 (n.d.), 125 (fragments), **Eton** 161, **Āṣafīyah** i p. 254 no. 513, iii p. 98 no. 1260 (defective), **R.A.S.** P. 57 = Morley 44, **Bukhārā** Semenov 105 (?).

Description and 9 pp. of translated extracts (on Aurangzēb's habits etc.): Elliot and Dowson *History of India* vii 145–165.

✓ (3) *Mir'āt i jahān-numā*, an enlarged edition of the preceding work, left unfinished at the author's death and existing in two recensions:—

(a) that of his sister's son M. Shafi' b. M. Sharif, who completed his task A.H. 1095/1684, divided into a *muqaddimah*, seven *ārāyish* (*pīrāyish* acc. to Bühār) and a *khātimah*: **Bühār** 13 (early 18th cent.), **Rieu** iii 890a (little more than latter half of the work. A.H. 1239/1824), 1020a (extracts only. Circ. A.D. 1850), 1021b (extracts only. Circ. A.D. 1850), [1022a¹ (extracts only. Circ. A.D. 1850), 1049a¹ (extracts only. Circ. A.D. 1850)], **Eton** 164 (vol. i), 165 (vol. ii. Apparently with an extension (by M. Salīm ?) to the 6th year of Muḥammad Shāh (A.H. 1137)).

Extracts translated by *munshīs* for Sir H. Elliot: B.M. MSS. Add. 30,778, foll. 50–139 and Add. 30,779 foll. 103–123.

(b) that of his younger brother M. Riḍā, completed in Ṣafar 1111/1699 and divided into a *muqaddimah*, eleven *ārāyish* and a *khātimah*: **Ethé** 126 (lacks first two leaves. A.H. 1148/1736), **Berlin** 420 (1149/1736), **Browne** Suppt. 1180 (King's 109), **Rieu** iii 892 (*Pīrāyish* 1 of *Ārāyish* viii on celebrated *wazīrs*. A.D. 1850), 1018a (extracts only. A.D. 1849).

✓ Description: Elliot and Dowson *History of India* vii pp. 146–9.

[*Mir'āt al-'ālam* (Rieu 125b) fol. 478b; *Mir'āt i jahān-numā* (end of *khātimah* in M. Shafi''s recension, *khātimah* in M. Riḍā's recension); Elliot and Dowson *History of India* vii 150–5; Rieu iii 890–1, 1020a, 1080a; Bānkīpūr vi 477; *Ency. Isl.* under Muḥammad Baqā.

¹ The recension from which these extracts are taken is not specified.

For Bakhtāwar Khān see *Mir'āt al-'ālam* (end of *Afzāyish*); *Ma'āthir i 'Ālamgiri* 253; *Tadhkirat al-umara'*; Elliot and Dowson *History of India* vii 150-3; Rieu i 125-6; Bānkīpūr vi 477; *Ency. Isl.* under Bakhtāwar Khān.]

152. **'Aziz Allāh** began in 1086/1675-6 and probably completed in 1087/1676-7 (passages concerning later events having apparently been added by a transcriber) his

Zinat al-tawārīkh, a valueless general history: Rieu iii 1017b (extracts only (foll. 30-3, 60-72). Circ. A.D. 1850).

Description: Elliot and Dowson *History of India* vii 166-7.

153. **Ḥajjī Muḥammad-Qulī Qājār**, a native of Ganjah, belonged to a military family and was himself a soldier. It was in 1097/1685-6 that he composed his

Lubb al-lubāb, an outline of Islāmic history in twenty-three *faṣls*, of which the last contains short notices of 220 Persian poets: Rieu Suppt. 38 (19th cent.).

154. *Najm al-tawārīkh*, a compendium of general history compiled A.H. 1099/1687-8, the rough draft of an unknown writer: Rieu iii 1035b (extracts only from a MS. at Tōnk. Circ. A.D. 1850).

155. **S. Ḥasan b. S. Murtaḍā al-Ḥusainī** composed for Shāh Sulṭān Ḥusain the Ṣafawī in 1115/1703-4 his

Tārīkh i Sulṭānī, a general history in three chapters ((1) the Creation, Prophets, Imāms etc., (2) Pre-Islāmic and Post-Islāmic kings to the Ṣafawī period, (3) the Ṣafawīs to A.H. 1051/1641-2): Browne Coll. H. 16 (15) = Houtum-Schindler 8 (defective at end).

156. **M. 'Alīm b. Ḥāfiẓ Jān-Muḥammad**, *Imām* and *Khaṭīb* of a mosque at Delhi, wrote in 1115/1703-4

Muntakhab al-badā'i', a brief summary of general history: Blochet i 352 (A.H. 1115/1703-4).

157. **Mullā Muḥammad Māh** began in 1117/1705-6 his

Tanqīh al-akhbār, a concise general history to A.H. 1125/1713 in Farrukh-siyar's reign: **Ethé** 127 (transcribed from an autograph. A.H. 1128/1716), 128 (defective at both ends), *Āsafiyah* i p. 234, no. 524 (defective).

158. **Mirzā Muḥammad**,¹ who may conceivably be identical with Mirzā M. b. Rustam b. Qubād (see p. 141 *infra*), wrote in 1126/1714 his

Ḥannāt al-firdaus,² chronological tables of Muḥammadan dynasties to A.H. 1126: **Rieu** i 138a (19th cent.), **Bānkipūr** vi 478 (19th cent.).

Description: Elliot and Dowson *History of India* viii 413-14.

159. Saiyid **Mufaḍḍal Khān** in his *Timūr-nāmah i Mufaḍḍalī* (for which see below under the histories of the Timūrids) calls himself a born slave (*khānah-zād*) of Muḥammad **Shāh**.

Tārīkh i Mufaḍḍalī, an extensive general history to the reign of Farrukh-siyar (A.H. 1124/1713—1131/1719) in seven *maqālahs*: **Rieu** iii 892 (only *Maqālah* vi (from the Sāmānids to Ibrāhīm Lōdī) and the early part (Timūr and **Shāh-Rukh**) of *Maqālah* vii (Timūr and his descendants). Copied from a damaged original circ. A.D. 1850), 1049a (extracts only).

Translation of the rubrics and of an abridgment of the *Chach-nāmah* contained in it: B.M. MS. Add. 30,778, foll. 1-49.

Description and 3 pp. of translated extracts (relating to **Shāh-Jahān**): Elliot and Dowson *History of India* vii 141-4.³

160. A former companion of Prince M. Mu'azzam (afterwards Bahādur-**Shāh** I, reigned A.H. 1119/1707-1124/1712) compiled A.H. 1133/1721 his

Mihakk al-sulūk wa-miṣṣalat al-nufūs, a general history intermixed with theological and Sūfistic discussions, in fifteen *maqālahs* and a *khātimah*: **Ethé** 129 (lacks 1 or 2 leaves at end).

¹ Elliot and Dowson call the author Mirzā Muḥammad Yūsufī, probably in consequence of a misreading (see **Rieu** iii 1081a).

² Elliot and Dowson write *Jinnāt al-firdaus*.

³ The only copy known to Elliot was in one of the royal libraries at Lucknow.

161. **Qipchāq Khān**, commonly called (*'urf*) **Khawājām-Qulī Bēg Balkhī**, was the son of **Qipchāq Khān**, commonly called **Imām-Qulī**, who was *Qūsh-begī*¹ to **Subhān-Qulī Khān** the "Wālī of Tūrān" (i.e. the Jānid ruler of Balkh for 23 years and subsequently of Bulhārā A.H. 1091/1680-1114/1702). In 1107/1695-6 he was taken as a prisoner to India, and in 1125/1713 he was at Lahore, then governed for **Farrukh-siyar** by 'Abd al-Ṣamad **Khān**.

Tārīkh i Qipchāq-Khānī, a general history in an introduction (*fātīhah*), five *bābs* and a *khātimah*, completed in 1134/1721-2, revised in 1137/1724-5 and enlarged in 1138/1726 with an account of that year: **Bloch** i 348 (circ. 1138 (*sic lege*)/1726. "Exemplaire de luxe"), **Bodleian** 117 (probably circ. A.D. 1782).

[Autobiographical statements of the author in his *fātīhah* and *khātimah*.]

162. **M. Muḥsin** was *Mustaufī* to **Nādir Shāh**, by whose order he compiled in 1154/1741-2 for the use of Prince **Riḍā-Qulī** his

Zubdat al-tawārīkh, a general history including a short but valuable contemporary record of the decline of the Ṣafawīs and the rise of **Nādir** and ending with chapters on **Luqmān**, **Barṣīṣā** etc.: **Rieu** Suppt. 36 (18th cent., possibly autograph), **Browne** Coll. G. 15 (13) = **Houtum-Schindler** 9.

163. **Khawush-hāl Chānd** b. **Jiwan-Rām** b. **Ānand-Rām Kāyath** (i.e. **Kāyastha**) was a *munshī* in the office of the *Diwān* of the Province of **Delhi**.²

Tārīkh i Muḥammad-Shāhī or *Nādir al-zamānī*, a general history, especially of **India**, in two *maqālats* (viz. (1) *Majma' al-akhbār* (dated 1154/1741-2) in two *kaifīyats*

¹ "La charge dont était investi le père de **Khodjém Kouli Beg**, celle de **Koush-beigui** . . . était l'une des plus importantes du khanat de **Boukhara**; le **Koush-beigui** était le premier personnage du khanat après l'émir; il tenait les sceaux de l'État, percevait les droits de douane, et gardait le palais; au-dessous de lui se trouvait immédiatement le **Toptchibachi** . . . ou grand maître de l'artillerie" (**Bloch** i, p. 235).

² In the *JRAS*, 1898 pp. 374-5 **W. Irvine** argued against **Rieu's** identification of this author with the **Rāy Khawush-hāl Chānd Kāyath**, of **Mathurā**, who, according to the *Tārīkh i Muḥammadi*, died at **Delhi** on 6 **Muharram** 1155 over 70 years old. The *Nādir al-zamānī* contains dates later than this.

(ii) Prophets, Caliphs etc. (ii) India to Ibrāhīm Lōdī), (2) *Zubdat al-akhbār* in two *maṭla*'s ((i) Bābur to Rafī' al-Daulah, dated 1151/1738, (ii) Muḥammad Shāh)) : **Rieu** i 128*a* (latter part of 2nd *kaiḥiyat* and most of 1st *maṭla*'. 18th cent.), iii 894*a* (Bahādur Shāh to Rafī' al-Daulah. 19th cent.), 894*b* (same portion. Circ. A.D. 1850), 1031*a* (extracts. Circ. A.D. 1844), Suppt. 37 (1st *kaiḥiyat* and latter part of 1st *maṭla*' (from Shāh-Jahān). 18th cent.), **Berlin** 495 (latter part of 1st *maṭla*' (from death of Aurangzēb) and 2nd *maṭla*' (Muḥammad Shāh to A.H. 1159/1746, followed by short notices of 258 poets (list given by Pertsch)).

MS. trans. of part of 2nd *kaiḥiyat* (Bahādur Shāh to accession of Jahāndār Shāh) by Lt. R. P. Anderson : B.M. MS. Add. 30,778, foll. 365-401.

Description : Elliot and Dowson *History of India* viii 70-1¹ (cf. vii p. 565-7, where part (= Rieu iii 894*a*) is described under the incorrect title *Tārīkh i Bahādur-Shāhī*, and some extracts (2 pp.) are translated).

[Autobiographical statements of the author ; Elliot and Dowson *loc. cit.* ; Rieu i 128, iii 894*a*.]

164. **M. 'Alī b. M. Ṣādiq Ḥusainī Nishāpūrī Najafī Burhānpūrī** composed in 1148/1735-6 and dedicated to Nawwāb Burhān al-Mulk Saiyid Sa'adat Khān, *Ṣubah-dār* of Oudh, his

Burhān al-futūḥ, a concise general history to A.H. 1148/1735-6, meritorious in its close attention to dates, divided into a *muqaddimah*, 18 *bābs* and a *khātimah* : **Rieu** iii 893*a* (autograph. A.H. 1148/1736), 1050*b* (extracts only. Circ. A.D. 1850), **Berlin** 603 (3) (*Faṣl* 15 (Sultāns of Little Tibet) of *Bāb* xiii, *Bāb* xiv (learned men), *Bāb* xv (*sūfīs*) and part of *Bāb* xvi (poets). Quite modern).

Translation of the preface and some extracts : B.M. MS. Add. 30,780, foll. 74-105.

¹ According to Elliot "The *Nādiru-z Zamānī* is very rare. The late *Sadrus Sudūr* of Mainpūrī had a perfect copy, which his heirs have lost ; and Nawāb 'Alī Muḥammad Khān of Jhajjar has a very imperfect copy, deficient in the second books of both volumes. The Nawāb of Tonk has the first book".

Description and 7 pp. of translated extracts: Elliot and Dowson *History of India* viii 25-36.

Subsequently the author enlarged the work, expanding the history of Muḥammad Shāh and bringing the narrative down to A.H. 1169/1756, and dedicated the new edition (entitled *Mir'āt al-ṣafā'*) to Ṣamsām al-Daulah Shāh-nawāz Khān (the well-known author of the *Ma'āthir al-umarā'*, d. 1171/1758, see *Ency. Isl.* under Ṣamsām al-Dawla).

Mir'āt al-ṣafā': Ethé 130 (*Daftar* ii only (from Timūr to A.H. 1169/1755-6). Autograph, A.H. 1169/1756), Rieu i 129a (a still later edition, continued to A.H. 1179/1765. A.H. 1197/1783), iii 894 (extracts (156 foll.). Circ. A.D. 1850), 1050b (extracts), Āṣafiyaḥ ii p. 110 no. 1300 (defective at both ends), no. 1040.

He wrote also, by order of Nawwāb Mir Najaf 'Alī Khān Shamshēr-Jang,

Tārīkh i rāḥat-afzā, a history of which the subject is not stated in the Āṣafiyaḥ catalogue: Āṣafiyaḥ iii p. 96 no. 1001 (A.H. 1298/1881), no. 1313 (A.H. 1185/1771-2).

165. Mir 'Alī Shēr "Qānī" b. S. 'Izzat Allāh Tattawī¹ was born in 1140/1727-8, wrote a *mathnawī*, *Qaḍā u qaḍar*, in 1157/1744-5, another, on the love-story of Kām-rūp and Kāmlatā, in 1169/1755-6, and a *dīwān* in 1171/1757-8, completed his *Maqālāt al-shu'arā'*, on the poets of Sind, in 1174/1760-1, his *Tuḥfat al-kirām* in 1181/1767-8, and his *Mi'yār i sālikān i tarīqat* in 1202/1787-8, when he had nearly completed his 63rd year.

Tuḥfat al-kirām (a chronogram = 1180/1766-7, the date of inception, A.H. 1181 being given as the date of completion, but later dates (e.g. 1188) occur), a general history in three volumes (*mujallad*), of which the last is a special history of Sind: Bānkipūr vi 479 (A.H. 1233/1817-18), Rieu ii 846a (A.H. 1246/1830) iii 950b (vol. i only. A.D. 1851), 950b (vol. ii only. 19th cent.), 950b (vol. iii only. A.H. 1261/1845), 950b (vol. iii only. A.H. 1266/1850).

¹ Tattah is an old town 4 miles from the banks of the Indus 50 miles east of Karāchi.

Edition : **Lucknow** 1304/1886-7*.

Translations of extracts : (1) Elliot and Dowson *History of India* i pp. 327-351, (2) *A history of Sind*, vol. ii¹ [to the end of the Kalhōrah dynasty] . . . Translated from Persian books [viz. the *Tuhfat al-kirām* and the *Tārīkh i Ma'sūmī*] by Mirza Kalichbeg Fredunbeg, **Karachi** 1902°, (3) *Account of the expedition of Chach . . . and extracts from the Tōhfāt ul Khwān* [sic]. [Translated] by Ensign [T.] Postans (in *JASB.* vii (1838) pp. 93-104, 297-310, (4) *Translation of [a part of] the Toofut ul Kiram . . . By Lieut. [T.] Postans* (in *JASB.* xiv (1845) pp. 75-99, 155-73), reprinted separately, [**Calcutta**, 1845°].

[*Maqālāt al-shu'arā'* (Rieu ii 848a) foll. 498-509.]

166. Muẓaffar Ḥusain, entitled **Mahārat Khān**, the son of Ḥakīm Ghulām-Muḥammad **Khān**, was born at Aurangābād in 1118/1706. He studied medicine under Ḥakīm M. Ḥusain, entitled Buqrāt **Khān**, physician to Muḥammad Shāh (reigned 1131/1719-1161/1748). Eventually he himself became one of the Royal Physicians. If he was so in 1180/1766-7, when he completed the *Jām i jahān-numā*, the Emperor in question must have been Shāh-'Ālam (reigned 1173/1759-1221/1806). He wrote works entitled *Uṣūl al-tibb*, *Sirāj al-hajj*, *Minhāj al-hajj*, etc.

Jām i jahān-numā, completed A.H. 1180/1766-7, a miscellany in five books ((1) on the art of conversation, manners etc., (2) history, (3) geography, the famous men of each country and the poets of India, (4) on the angels, the elements, animals etc., (5) on language, grammar, rhetoric etc.) : **Rieu** iii 1019b (extracts only. Circ. A.D. 1850), 1026a (extracts only. Circ. A.D. 1850).

Translated extracts : B.M. MS. Add. 30,780, foll. 195-214.

Description : Elliot and Dowson *History of India* viii pp. 158-62 (from a MS. belonging to the Rājah of Benares).

[*Jām i jahān-numā* ; Elliot and Dowson *loc. cit.*]

167. Yūsuf 'Alī **Khān** b. Ghulām 'Alī **Khān** was a friend of 'Alī-Wirdī **Khān** Mahābat-Jang, the Governor of Bengal, Bihar

¹ Vol. i of this history bears the title *The Chachnāmā, an ancient history of Sind . . . Translated by Mirza Kalichbeg Fredunbeg* (Karachi 1900°).

and Orissa (d. 1169/1755), and married a daughter of 'Alā' al-Daulah Sarfarāz Khān. He died before A.H. 1195/1781. His *Tārīkh i Mahābat-Jang*, a history of 'Alī-Wirdī Khān and his successor Shujā' al-Daulah, was completed at Allahabad in 1177/1763-4.

Ḥadīqat al-ṣafā', completed 1184/1770, a concise general history in 3 volumes (*jild*) ((1) Pre-Islāmic times, early Islām, the 'Abbāsids etc., (2) Timūr and the Timūrids to Muḥammad Shāh, (3) Non-Timūrid rulers in India, abridged from Firishṭah) with a *khātimah* containing a biographical dictionary of Persian poets¹ (cf. Sprenger 62): **Bodleian** 118 (autograph), **Rieu** ii 872b (vol. iii only. 18th cent.), **Berlin** 661 (*khātimah* only. A.H. 1213/1799), **Bānkipūr** vi 480 (most of vol. i and end of *khātimah*. 19th cent.), **Ivanow** 45 (18th-19th cent.), 46 (vol. ii only. Early 19th cent.), **I.O.** 3972 (extracts only).

Extract on the conquest of Assam : *Quarterly Oriental Magazine* iii pp. 267-285 (see **Rieu** ii 872b).

[Sprenger p. 192 ; **Rieu** i 312.]

168. **M. Aslam** b. M. Ḥafīz Parasarūrī² Anṣārī Qādirī, a native of Lucknow, met Colonel J. B. J. Gentil³ at Faiḍābād (Fyzabad) in 1882/1768-9 and was encouraged by him to write his history, which he completed in 1184/1770-1 and dedicated to the reigning Nawwāb-Wazīr of Oudh, Shujā' al-Daulah.

Farḥat al-nāẓirīn, a history, mainly of India, "somewhat ambitious in style, but of no great value for its contents," to J A.H. 1184/1770-1⁴ in a *muqaddimah* (Creation etc.), three

¹ This is sometimes called the *Tadhkirah i Yūsuf 'Alī Khān*.

² Parasarūr, now called Pasrūr, was in Akbar's time the chief town of a *sarkār* in the *shūbah* of Lahore. It is now the headquarters of a *tahsīl* in the district of Siālkōṭ. The name is said to be derived from a certain Paras Rām Brāhman.

³ Born at Bagnols 1726 : served under Dupleix and others : entered the service of Mir Qāsim in Bengal and then that of Shujā' al-Daulah in Oudh : died at Bagnols 1799. His collection of Persian MSS. is in the Bibliothèque Nationale, Paris.

⁴ According to the Bodleian Catalogue the last date that occurs in the work is 1196.

maqālahs ((i) Prophets, Caliphs etc., (ii) Rājahs and Sultāns of India, (iii) Timūr and Indian Timūrids to Shāh-‘Ālam) and a *khātimah* (geography of India, learned and holy men, family of Shujā’ al-Daulah): **Bloch** i 550 (late 18th cent.), **Rieu** i 131a (breaks off at Aurangzēb’s accession. Early 19th cent.), 131b (portion only. 19th cent.), iii 1013a (extracts. Circ. A.D. 1850), **Lindesiana** p. 191 no. 80 (A.H. 1197/1782-3), **Bodleian** 119, **Browne** Pers. Cat. 61 (slightly defective at end), **I.O.** 3914 (*Maqālah* iii only).

Description with 8½ pp. of translated extracts (on Aḥmad Shāh Abdālī, ‘Ālamgīr II, Shāh-‘Ālam etc.): **Elliot and Dowson** *History of India* viii 163-174.

Extracts: *Iqtibās az Farḥat al-nāzirīn Shāh Aurangzēb ke ‘ahd ke mashāyikh ‘ulamā aur shu‘arā ke tarājim* [Edited with notes by M. Shafī in *Oriental College Magazine*, vol. iv, no. 3 (Lahore, May 1928) pp. 92-6, no. 4 (August 1928) pp. 53-111.]

[*Farḥat al-nāzirīn*, preface; **Elliot and Dowson** *loc. cit.*; **Rieu** i 131a, iii 1080b; **Browne** *loc. cit.*]

169. Mirzā **Muḥammad b. Mu‘tamad Khān** (Rustam) b. Diyānat **Khān** (Qubād) al-Hārithī al-Badakhshī was born at Jalālābād (now in Afghānistān) on Friday 21 Jumādā I in the 30th year of Aurangzēb, i.e. 1098 (4 April 1687). He was introduced to Aurangzēb by Rūḥ Allāh **Khān** in 1115/1703 and received a *manṣab* of 150. Having found the *Ḥabīb al-siyar* (see p. 104) and the *Muntakhab al-lubāb* (see below under History : India : General) very deficient and the work of M. Ṣādiq (see p. 126) inaccurate, he wrote his *Tārīkh i Muḥammadi*. He is, however, best known as the author of his own memoirs, the *‘Ibrat-nāmah*. Two Arabic works of his, *Miftāḥ al-najā’ fī manāqib Āl al-‘Abā’* and *Tarājim al-huffāz*, are described in the Būhār Arabic Catalogue (nos. 208 and 252-3) and a third, *Tuḥfat al-muḥibbīn bi-manāqib al-Khulafā’ al-Rāshidīn*, in the Rāmpūr Arabic Catalogue (p. 668).

Tārīkh i Muḥammadi, a chronicle from the Hijrah to A.H. 1190/1776-7, begun A.H. 1124/1712-3 and completed A.H. 1190 : **I.O.** 3889 (vol. i), 3890 (vol. ii), 3980, **Rieu** iii 895a

(numerous extracts, mainly obituary and relating to India. Circ. A.D. 1850).

[*Ibrat-nāmah*; Bānkīpūr vii 623; Būhār Arab. Cat., no. 208.]

170. **Murtadā Ḥusain**, entitled (*mukhḥāṭab*) Allāh-Yār, b. Allāh-Yār 'Uthmānī **Bilgrāmī** was born at Bilgrām in 1132/1719-20. In 1142/1729-30, on the death of his father, Allāh-Yār, who was **Bakhshī** under Mubārīz al-Mulk Sar-buland **Khān**, *Ṣūbah-dār* of Gujarāt, the latter summoned him to Āgrah and gave him the rank and title (Allāh-Yār **Khān**,¹ presumably) of his father. From that date until 1187/1773-4 he served under Mubārīz al-Mulk, Sa'ādat **Khān** and Ṣafdar-Jang, *Ṣūbah-dārs* of Oudh, M. Qāsim **Khān**, *Nāẓim* of Bengal, 'Alī-Qulī **Khān** Dāghistānī (for whom see the section Biography : Poets), and Aḥmad **Khān** Bangash, *Ra'īs* of Farrukhābād. In 1190/1776 Captain Jonathan Scott, Persian Secretary to Warren Hastings, appointed him one of his *munshīs*. It was at Captain Scott's request that he compiled the *Ḥadiqat al-aqālīm*, and the rough draft was submitted to Captain Scott, Colonel Polier² and Maulawī Darwish 'Alī. He died circ. 1795.

Ḥadiqat al-aqālīm, a geographical, historical and biographical account of the seven climates written, mainly at least, in the years 1192/1778-1196/1782, based largely on the *Haft iqlīm* (but with more geographical information (including a sketch of European geography translated from J. Scott's English) and much fuller treatment of India, the history including a valuable narrative of contemporary events in Bengal, Oudh and Bihār), and ending with a *tatimmah* or *khātimah* (on the Copernican system, Europe, America etc.) compiled in 1202/1787: **Bodleian** 422 (autograph? Full analysis), **Lindesiana** p. 122 no. 69 (A.H. 1207/1792-3), **Bloch** i 670-2 (late 18th cent.), **Ivanow** 286 (very defective. A.H. 1211/1796-7), **Curzon** 97 (*khātimah*

¹ To distinguish him from his father he is sometimes called Allāh-Yār i **Thānī**.

² Col. Polier, born at Lausanne in 1741, went to India in 1757 and entered the E.I.Co.'s service. In 1762 he became Chief Engineer at Calcutta. In 1776 he resigned and successively served **Shujā'** al-Daulah and **Āṣaf** al-Daulah, *Nawwābs* of Oudh, as architect and engineer, and the Mughal Emperor at Delhi as a military commander. In 1788 he returned to Europe and in 1795 he was murdered by robbers (see Buckland's *Dictionary of Indian Biography*).

only. A.H. 1231/1816), **Bānkipūr** vii 637 (1253 *Faṣṭā*/1845), 638 (A.H. 1218/1803), 639-41 (A.H. 1218/1803 ?), **Berlin** 421 (n.d.), 422 (third climate only. A.H. 1224/1809), **Rieu** iii 992 (A.H. 1254/1838), iii 1029*b* (extracts. Circ. A.D. 1850), **Āṣafiyah** i p. 236 no. 33, no. 436 (*khātimah* only. A.H. 1287/1870-1), **Ethé** 730 (n.d.), **I.O.** 3879, **I.O. D.P.** 1462, 1463, 1463*a*.

Editions: **Lucknow** 1879*, 1881 (see **Rieu** iii 993*b*, **Berlin** p. 414).

Description: Elliot and Dowson *History of India* viii 180-3. The work was used by W. Francklin for his *History of the reign of Shah Aulum*.

[*Ḥadīqat al-aqālīm*, preface; Elliot and Dowson *History of India* viii 180-1; **Rieu** iii 992; Buckland *Dictionary of Indian Biography* p. 309.]

171. **M. Quḍrat Allāh** "**Shauq**" b. **Sh.** Qabūl M. b. **Sh.** M. 'Ābid Ṣiddiqī was born at the village of Mavī in the Bahērī *taḥṣīl* of the Barēli ("Bareilly") district. He is the author of a *tadhkirah* entitled *Takmilat al-shu'arā' Jām i Jamshīd*,¹ which he compiled after completing his *Jām i jahān-numā*.

✓ *Jām i jahān-numā*, a general history begun A.H. 1191/1777, completed A.H. 1199/1785 and divided into a *muqaddimah*, 39 *tabaqāt* and a *khātimah* (the last of these containing biographies of scholars, saints etc.): **Rāmpūr** (Ramaḍān 1199/1785, autograph. See *Oriental College Magazine* vol. vii no. 1 (Lahore, November 1930), pp. 69-74).

Descriptions: (1) Elliot and Dowson *History of India* viii 184-6,² (2) *Oriental College Magazine*, *loc. cit.* (an article by Ḥāfiẓ Aḥmad 'Alī **Khān**, Director of the Rāmpūr State Library, who gives an Urdu translation of the author's account of his ancestors from the *khātimah*).

[*Oriental College Magazine*, *loc. cit.*]

¹ There is a MS. of this *tadhkirah* in the Rāmpūr State Library (see *Oriental College Magazine* vol. v no. 4 (Lahore, August 1929) pp. 112-13 and vol. vii no. 1 (November 1930) pp. 67-9).

² The only MS. known to Elliot was in the library of Sa'id al-Dīn Aḥmad **Khān** of Murādābād.

172. **M. 'Alī Khān Anṣārī** b. 'Izzat al-Daulah Hidāyat Allāh Khān was appointed *Dārōghah* of the *Faujdārī 'Adālat* (Criminal Court) of Tirhut and Ḥājipūr by his patron Saiyid M. Riḍā Khān Shīrāzī Muẓaffar-Jang, Nā'ib Nāẓim of Bengal and Bihar, who died at Murshidābād A.H. 1206/1792. 'Ināyat Khān "Rāsikh" and Shākir Khān were paternal uncles of his. In addition to the *Baḥr al-mawwāj* he wrote the *Tārīkh i Muẓaffarī*, a history of the Indian Tīmūrids, and the *Tārīkh i Aḥmad-Shāhī* (Éthé 423).

Baḥr al-mawwāj, a general history completed according to the preface in 1209/1794-5 but extending to 1211/1796 and divided into three volumes, viz. (1) = *Baḥr* i-ix (non-Indian history), (2) = *Baḥr* x (non-Mughal Indian dynasties) and *Mauj* 1-11 (Bābur-Muḥammad Shāh) of *Baḥr* xi, (3) = *Mauj* 12-14 (Aḥmad Shāh—Shāh-Ālam II) of *Baḥr* xi: **Berlin** 423-5 (complete. n.d.), **Bānkipūr** vii 544 (vol. ii. Early 19th cent.), 545 (Shāh-Ālam's reign to A.H. 1200/1785. Possibly a part of the *Tārīkh i Muẓaffarī*), **Rieu** iii 1025a (extracts from vol. i. Circ. A.D. 1850), **I.O.** 3983 (extracts only).

Description of vol. i: Elliot and Dowson *History of India* viii 235-6.

[*Tārīkh i Muẓaffarī*; Rieu i 282b, iii 1084b; Bānkipūr vii 544.]

173. **Mirzā Abū Ṭālib Khān** "Ṭālib" b. Ḥājji M. Bēg Khān Tabrizī Iṣfahānī, sometimes called Abū Ṭālib Landanī, was born in 1166/1752-3 at Lucknow, where his father, an Iṣfahānī by birth, an Ādharbāijānī Turk by descent, had settled. In 1189/1775, soon after the accession of Āṣaf al-Daulah (Dhū'l-Qa'dah 1188/Jan. 1775), he returned from Murshidābād, where he had lived from his thirteenth to his twentieth year at the court of Muẓaffar-Jang, to Lucknow and was appointed 'Amal-dār of Etawah by Mukhtār al-Daulah, the Nā'ib. After the fall of Mukhtār al-Daulah (A.H. 1190/1776) he was superseded and pensioned, but subsequently he assisted Col. A. Hannay at Gōrakhpūr and N. Middleton, the British Resident. Under the latter he suppressed Rājah Bālbhadra Singh's rebellion. A.H. 1202/1787-8 is given as the date of his

migration to Calcutta, and he was editor of the *dīwān* of Ḥāfiẓ published there in 1791. In the years 1213/1798–1218/1803 he made with Captain D. Richardson the journey to Europe which he described in the *Mas̄ir i Tālibī* completed in 1219/1804. He died at Lucknow in 1220¹/1805–6. In addition to the *Mas̄ir i Tālibī* he wrote (1) *Taf̄ḥ al-ghāfilīn* (for which see below under History : India : Oudh), (2) *Khulāṣat al-afkār* (for which see below under Biography : Poets), (3) a *dīwān* (for which see Bodleian 1994 and *Poems of Mirza Abu Talib Khan* (ed. with English translation by G. Swinton), London 1807, and, for the *mathnawī*, *Surūr-afzā*, in praise of London, Edinburgh 324), (4) *Mi'rāj al-tauhīd*, a metrical treatise on astronomy with a prose commentary composed in 1219/1804 and dedicated to Abū 'l-Faṭḥ Sultān M. Ṣafawī (see Edinburgh 93), (5) the five treatises, which are to be found at the end of some manuscripts of the *Khulāṣat al-afkār* (see below under Biography : Poets, where the titles are given) and of which the last, sometimes found separately, is

Lubb al-siyar u jahān-numā, a summary of universal history compiled A.H. 1208/1793–4, dedicated to Āṣaf al-Daulah and divided into four *bābs* ((1) the Prophets, (2) the Caliphs, (3) biographies of philosophers, companions of the Prophet, scholars, poets etc., (4) dynasties contemporary with the Caliphs and subsequent to them): **Ethé** 696 foll. 396–473 (appended to the *Khulāṣat al-afkār*. Transcribed by G. Swinton from an autograph and corrected by the author A.D. 1804), 697 foll. 322b–390 (n.d.), **Bodleian** 391 (appended to the *Khulāṣat al-afkār*. A.H. 1210/1796), **Āṣafiyah** iii p. 98 no. 1312 (A.H. 1220/1805–6), **Rieu** iii 895b (only the preface and *Fasl* viii (India) of *Bāb* iv. A.D. 1850), **Suppt.** 116 ii (early 19th cent.).

Description : Elliot and Dowson *History of India* viii 298–300.

[*Khulāṣat al-afkār*, *khātimah* ; Michaud *Biographie universelle*, Paris 1843, i, pp. 85–7 (cited by S. A. Rochlin in *BSOS*. vii, pt. i (1933) p. 50) ; Beale *Miftāḥ al-tawārīkh* 564 ; Elliot and Dowson *History of India* viii 298–9 ; Rieu i 378 ; *Ency. Isl.*

¹ See the chronograms composed by T. W. Beale at the request of Abū Tālib's son (*Miftāḥ al-tawārīkh*, p. 564).

under Abū Tālib Khān; Edinburgh Univ. Lib. Cat. of Arabic and Persian MSS., no. 90; portrait engraved for the *European Magazine* in the Edinburgh MS. of the *Surūr-afzā*.]

174. **M. Sharif b. Mullā Muṣṭafā Shaikh** al-Islām was *Qāḍī* of Ardilān. It was for Khusrau Khān, the governor of that district, that he compiled in 1215/1800-1 his

Zubdat al-tawārīkh i Sinandijī,¹ a general history, mainly of Persia, very jejune before Section x (Ṣafawids to A.H. 1168/1754-5), after which come xi (on the genealogy of the Kurds and of the rulers and governors of Ardilān), xii (a brief account of the Qājārs) and a *khātimah* (on the sources of the work etc.): **Browne** Coll. G. 18 (9) = Houtum-Schindler 10 (A.H. 1275/1859).

175. Nawwāb 'Abd al-Raḥmān, entitled **Shāh-nawāz Khān**,² Hāshimī Banbānī Dihlawī was preceptor to the favourite daughter of Shāh-Ālam "Āftāb" (reigned 1173/1759-1221/1806) and subsequently sole manager of the imperial household, an office which he held until his death six months after Akbar Shāh's accession, i.e. A.H. 1222/1807.

Mir'āt i āftāb-numā (a chronogram = 1218/1803-4), a sketch of general history (with a more detailed account of Shāh-Ālam's reign), biography and geography: **Rieu** i 131b (not later than A.D. 1805), 132b (A.D. 1832), 133a (extracts only), iii 896a (A.H. 1226/1811), 896a (fragment only), 1031a (extracts only), 1052a (extracts only), **R.A.S.** 58 = Morley 45 (A.H. 1228/1813), **I.O.** D.P. 723 (A.D. 1806 ?), **I.O.** 3915, 3974, **Ivanow** Curzon 8 (A.H. 1233/1817), 9, **Bānkipūr** vi 481 (13th year of Akbar II), **Bodleian** 120 (A.H. 1244/1829), **Lahore** Panjab Univ. Lib. (see *Oriental College Magazine*, vol. ii no. 3 (May 1926) p. 59).

Description: Elliot and Dowson *History of India* viii 332-3.

[Biog. by S. M. Riḍā Tabāṭabā'ī (**Rieu** iii p. 1018b); *Akhbārāt i Hind* (**Rieu** iii 914 fol. 178); **Rieu** iii 896a, 1080b.]

¹ For Sinandij, the capital of the Persian province of Kurdistān, see *Ency. Isl.* under Senna.

² This Shāh-nawāz Khān is of course to be distinguished from the more celebrated Samsām al-Daulah Shāh-nawāz Khān (Mīr 'Abd al-Razzāq), the author of the *Ma'āthir al-umarā*.

176. **Harsukh Rāy** b. Jīwan-Dās b. Rāy Basant Rāy Khatri. was a resident of Lahore.

Majma' al-akhbār, a general history to A.H. 1220/1805-6, the date of completion, in eight books called *akhbār*, of which the seventh, on Indian local dynasties, is the most important: **Rieu** iii 896b (A.H. 1264/1848), 1052a (extracts only. Circ. A.D. 1850).

Translation of extracts: B.M. Add. 30,782, foll. 234-306.

Description and 13 pp. of translated extracts (on the Jāts of Bharatpūr and on the E.I.Co.): Elliot and Dowson *History of India* viii 355-372.¹

177. **Mirzā M. Ridā** "Bandah" b. M. **Shafī'** **Shahāwari Tabrizi** was *Munshī al-Mamālik* and a favourite of Fath-'Alī **Shāh** (reigned 1211/1797-1250/1834). He died at Tīhrān A.H. 1223/1808-9. By order of Fath-'Alī he and 'Abd al-Karīm b. 'Alī **Ridā Ishtihārdī**² (who dealt with the Prophets and Imāms and Fath-'Alī's reign to A.D. 1801) compiled the

Zinat al-tawārīkh, a large history of the East, especially Persia, to A.H. 1221/1806-7, in an *āghāz* (the Creation) and two *pirāyahs* ((1) Prophets, Imāms, biographies of famous men, (2) political history): **Rieu** i 135 (complete. Circ. A.D. 1810), 136b (about 1st half of *Pirāyah* ii (early kings of Persia—*Āq-quyūnlūs*. A.H. 1225/1810), 136b (*Qājārs* and *Zands*. A.H. 1227/1812), Suppt. 39 (vol. i, i.e. *Āghāz* and *Pirāyah* i. A.H. 1220/1805), **Browne** Coll. G. 16 (13-14) = **Houtum-Schindler** 11 (vol. i dated A.H. 1289/1872-3, vol. ii (defective at end) A.H. 1227/1812), **Majlis** 258 (A.H. 1228/1813), **Aumer** 229 (vol. ii = *Pirāyah* ii).

[*Nigāristān i Dārā* (**Rieu** Suppt. 123) fol. 83; *Anjuman i Khāqān* (**Rieu** Suppt. 120) fol. 40b; *Majma' al-fuṣṣahā* ii 80.]

178. **Abū 'l-Qāsim** b. M. 'Alī **Simnāni Sāsāni** is the author of a work entitled *Jām i jahān-numā i Sāsāni* (Lindesiana

¹ Five or six copies of this work were known to Elliot, who describes it as not uncommon.

² 'Abd al-Karīm was the continuator of **Mirzā Ṣādiq's** *Tārīkh i gūl-gushāy* or *Tārīkh i Zandīyah* (for which see below in the section History: Persia: Zands).

p. 109 no. 364a), and it was he who at the suggestion of Francis Gladwin prepared a revised edition of the Persian translation of al-Ṭabarī's history (see p. 65 *supra*).

Sulālat al-siyar, composed A.H. 1222/1807, a compendium of general history in two *maqālahs* ((1) non-Indian dynasties, (2) Indian dynasties): **Bodleian** 122 (A.D. 1814).

179. **M. Ḥusain b. Karam-'Ali Iṣfahānī** was over sixty years of age in 1222/1807 when he was writing at Mashhad his

Compendium of general history to A.H. 1223/1808, being virtually a transcript of the *Nusakh i jahān-ārā* with a brief continuation: **Rieu** i 136b (circ. A.H. 1223/1808).

180. **M. Ridā** "Najm" b. Abī 'l-Qāsim **Ṭabāṭabā'i** entitled *Najm al-Daulah Iftikhār al-Mulk Ḥusām-Jang* was born at Patna. In 1227/1812, having served for nine years as Collector at Bareilly, he was called to Delhi where he succeeded to his father's title and offices and served for eight years as (deputy?) steward of the Household and *Dārōghah* of the Treasury. Then after filling for seven years the office of *Dīwān* to Rājah Raghuji at Nāgpur he retired and devoted himself to literary pursuits at Lucknow. In addition to the works mentioned in this section he wrote also the *Akhbārāt i Hind*, the *Mafātīḥ al-rī'āsat*, the *Naghmah i 'andalīb* and the *Khawurshīd i lāmi'* or *Manẓar al-'ālam* (a geographical work), all of which form parts of his historical encyclopædia *Bahr al-zakhhkār*.

(1) *Zubdat al-gharā'ib*, a general history in five volumes, composed in 1231/1816 (or between 1816 and 1830 according to Elliot and Dowson viii p. 434): **I.O.** D.P. 262 (Bilg. 1333) (vol. v (lives of philosophers, saints, poets, etc. Autograph(?)), **Rieu** iii 1024b (extracts from vol. v (biographies of philosophers, saints and poets). Circ. A.D. 1850), 1026a (preface and table of contents only. Circ. A.D. 1850), 1053a (extracts from vol. iv (Indian Tīmūrids)).

Description: Elliot and Dowson *History of India* viii 434.

(2) *Majma' al-mulūk*, a very brief general history commenced about 1260/1844 and forming vol. iii of the author's

historical encyclopædia entitled *Bahr al-zakḥkhār*: **Nadhīr Aḥmad** 70 (autograph. M. 'Alī Ḥusain's Library, Ḥaidarābād), **Rieu** iii 1014*b* (extracts only. Circ. A.D. 1850), 1053*a* (extracts only), cf. 1048*a*.

Description: Elliot and Dowson *History of India* viii 432-5.¹

[*Naghmah i 'andalīb* under "Najm"; *Mafātīḥ al-rī'āsat*, preface; Elliot and Dowson viii 432-3, 436-7; **Rieu** iii 914.]

181. **'Ināyat Ḥusain** ("of Mahrard" according to Elliot and Dowson) mentions the accession of Akbar II in his *Kāshif al-akhbār*, which must consequently have been completed later than A.H. 1220/1805.

Kāshif al-akhbār, a general history of no value: **Rieu** iii 1013*a* (extracts only. Circ. A.D. 1850), 1020*a* (extracts only. Circ. A.D. 1850).

Description: Elliot and Dowson *History of India* viii 372-3.

182. **Bahādur Singh** b. Hazārī-Mal b. Laḥhmī Chānd, a Gōndliwāl Kāyastha of the Baṭhnāgar caste, describes himself as an inhabitant of Shāhjahānābād and says that in 1232/1816-17, having to leave the capital, he settled in Lucknow, where he devoted himself to the compilation of his

Yādgār i Bahāduri, completed A.H. 1249/1833-4, a general history in four *sāniḥahs* with some chapters on biography, geography, arts and sciences: **Rieu** iii 897*a* (19th cent.).

English translation of a considerable portion by Munshī Sadāsukh Lāl: B.M. MS. Add. 30,786, foll. 292-391.

Description and 5 pp. of translated extracts (mainly on Oudh): Elliot and Dowson *History of India* viii 417-25.

183. Qādī **Faḥr Muḥammad** b. Qādī M. Riḍā is described by his son Nawwāb 'Abd al-Laṭīf, C.I.E. (Member of the Bengal Legislative Council etc., b. 1828, d. 1893; see Buckland, *Dictionary of Indian Biography* p. 2, where he is said to have been the "son of a leading pleader in the *Sadr Diwani*

¹ Elliot's copy of this work "obtained from the author direct" does not seem to be among the Elliot MSS. in the British Museum.

Court at Calcutta”), as a very learned and pious man who lived in Calcutta and died there in 1844 at the age of seventy.

Ĵāmi‘ al-tawārīkh, a general history written A.H. 1250/1834-5 and divided into fourteen *faṣls*: I.O. 4422, Rieu iii 899b (extracts only. 19th cent.), 1016a (extracts only. Circ. A.D. 1850).

Editions: Calcutta 1836*, [Lucknow], 1871*, Lucknow 1291/1874* (with a preface by his son ‘Abd al-Laṭīf).

Description and a translated extract of 3 pp. (on the battle of Plassey and the accession of Mir Ja‘far): Elliot and Dowson *History of India* viii 425-9.

184. Saiyid M. Bāqir ‘Alī Khān b. Shāh Kalīm Allāh Bukhārī was tutor to Mirzā Jahāngīr and Mirzā Bābur, presumably Mughal princes, and was subsequently appointed *Munṣif* at Hamīrpūr.

Tārīkh i Hinri, a general history of no value abridged mainly from the *Mir‘āt i aftāb-numā*, written A.H. 1251/1835-6 and dedicated to Henry Pidcock: Rieu iii 1052b (foll. 72-131. Papers relating to the work (with extracts ?)).

Translated extracts (?): B.M. MS. Add. 30,781, foll. 118-140.

Description: Elliot and Dowson *History of India* viii 414-15.¹

185. ‘Abd al-Wahhāb “Qaṭrah” of Chahār Mahāll is spoken of by Ridā-Qulī Khān in 1284/1867-8 as still alive. For his *dīwān* see Rieu Suppt. 357

Shams al-tawārīkh, a general history to the rise of the Qājār dynasty compiled in the reign of Muḥammad Shāh Qājār (A.D. 1834-41) and divided into a *muqaddimah* (on the Prophet, his predecessors and successors), forty chapters (on the various dynasties) and two *khātīmahs* (on the Qājārs and the Ottomans respectively): Browne Coll. G. 17 (9) = Houtum-Schindler 13 (probably autograph).

[*Majma‘ al-fuṣaḥā‘* ii 422-4; Rieu Suppt. 357 (q.v. for further references).]

¹ This work is described by Elliot as of no value, though of some repute in Bundelkhand, where it was composed.

186. **Thomas William Beale**, a clerk in the office of the Board of Revenue, North West Provinces, died at Āgrah in 1875 at an advanced age. His best-known work, *The Oriental Biographical Dictionary* (Calcutta 1881, new edition, revised and enlarged by H. G. Keene, London 1894), is full of inaccuracies.

Miftāh al-tawārīkh, or, to quote the title-page of the first edition, *Miftah-ul-Tawarikh, or The Key to History, being a collection of the most valuable chronograms in the Persian language [chronologically arranged and] shewing the exact year and date of the births, deaths, &c., &c. of Mahomedan kings, philosophers and other eminent men with historical observations; also inscriptions of ancient buildings with their descriptions . . . to the 1265th year of the Hijree era . . . : Āgrah 1849^o*, Cawnpore 1867^o** (part of this edition (or another edition ?) was issued with a title-page describing the work as the *Jāmi' al-tawārīkh* of Rashīd al-Dīn Ghāzānī (for which see p. 72 *supra*)).

Description : Elliot and Dowson *History of India* viii 441-4.

[Buckland *Dictionary of Indian Biography* 31.]

187. 'Abd al-Wahhāb b. 'Alī **Ashraf** b. 'Alī b. Ismā'īl b. M. Mahdī **Shirāzī** composed in 1257/1841-2 his

Nukhbat al-akhbār, a general history, with special reference to Persia, in a *muqaddimah* (Creation and Adam), six 'unwāns (i) Prophets, (ii) Pre-Islāmic kings, (iii) Muḥammad, (iv) Persian kings contemp. with Muḥammad, (v) Fāṭimah, the Twelve Imāms, Umayyads and 'Abbāsids, (vi) dynasties contemp. with and posterior to the 'Abbāsids) and a *khātimah* (Muḥammad **Shāh** Qājār) : Rieu Suppt. 41 (autograph. Circ. 1260/1844).

188. **Muḥammad Ṣādiq** "**Akhtar**" met Sir Henry Elliot at 'Aligarh and at his request wrote in 1263/1847 his

Makhzan al-jawāhir, a meagre sketch of Oriental history : Rieu iii 900a (probably A.H. 1263/1847).

189. **Ridā-Qulī Khān** "**Hidāyat**", for whose life and works see below under Biography : Poets, died A.H. 1288/1871.

Raudat al-ṣafā i Nāṣirī, a new edition of Mīr **Khawānd's**

Raḍat al-ṣafā' (for which see p. 92 *supra*), with a continuation to the editor's own time in three books: **Tīhrān** 1270-4/1853-6³.

190. S. **Ilāhī Bakhsh** b. 'Alī-Bakhsh Ḥusainī Angrēzābādī was born A.H. 1240/1824-5 at English Bāzār, or New Māldah, where he spent the whole of his life. He was a pupil of Munshī 'Abd al-Karīm, who was himself a pupil of Ghulām Ḥusain Zaidpūrī. In his later years he was Persian teacher in the Māldah District School. He died on 2 March 1892. In addition to the *Khawrshīd i jahān-numā* he wrote works entitled *Kanz al-maṣādir* and *Iqlīm i balāghat*.

✓ *Khawrshīd i jahān-numā* (a chronogram = 1270/1853-4, the date of commencement, A.H. 1280/1863-4 being the date of completion), a history and geography of the world divided into twelve chapters called *burj* ((i) the Creation, (2) America, (3) Africa, (4) Europe, (5) Asia, (6) Australasia, (7) the Prophets, (8) the Philosophers, (9) Saints, poets etc., (10) history of the Sūfī schools, (11) important buildings, (12) account of the author and his family): **Būhār** 102 (autograph), **Ivanow** 209 (extracts relating to Bengal transcribed A.D. 1890-1 for H. Beveridge).

Description of the work and analysis of the part relating to Bengal: *The Khwārshīd Jahān Numā of Sayyad Ilāhī Bakhsh al Ḥusainī Angrēzābādī*.—By H. Beveridge (in *Journal of the Asiatic Society of Bengal*, vol. lxiv (1895), pt. 1, pp. 194-236).

191. **M. Taqī "Sipihr"** Kāshānī, when still a young man went to Tīhrān, where he was well received by Fath-'Alī Khān "Ṣabā" Kāshānī Malik al-shu'arā',¹ Fath-'Alī Shāh's poet laureate, who urged him to write a work on prosody using "Ṣabā's" verses as examples. "Ṣabā" died in 1238/1822-3, and "Sipihr", who had returned to Kāshān, abandoned the idea of writing the suggested work on prosody. In 1250/1834 Sultān Muḥammad Shāh Qājār acceded to the throne and appointed him Royal Panegyrist (*Maddāh i khāṣṣah*), giving him a post of secretary and accountant in the Treasury (*munshī wa-mustaufī i dīwān*). In the same year "Ṣabā's" son M. Ḥusain

¹ See Browne iv 309-10.

Khān "Andalīb" persuaded him to resume the project of writing a work on prosody and in 1251/1835-6¹ he completed and dedicated to M. Shāh Qājār the *Barāhīn al-‘ajam fī qawānīn al-mu‘jam* (for a MS. see Blochet ii 1046. Edition: Tīhrān 1272/1855°). At the request of M. Shāh he undertook to write a universal history, and Nāṣir al-Dīn Shāh, who acceded in 1264/1848, encouraged this undertaking and in 1272/1855-6 gave him the title of **Lisān al-Mulk**. He died at Tīhrān in 1297/1880 (according to the Mashhad Catalogue iii, p. 149).

Nāsikh al-tawārīkh, a general history of little value except for contemporary history² (which included the beginnings of the Bābī movement) published (originally, it appears) in 14 volumes³ and extending to 1267/1851 with a later continuation to 1273/1857, the part relating to the Qājārs having the sub-title *Tārīkh i Qājārīyah*.

Editions : (1) [Tīhrān 1860 ? onwards] (vol. i pts. 1 and 2 are in the B.M. (see Edwards 527). For [a reprint of ?] vol. i pts. 1 and 2 (Tīhrān 1285/1868-9) see *Ency. Isl.* under Sipīhr. For vol. ii (undated ?) and [a reprint of ?] vol. iv (A.H. 1294/1877) see *Āṣafīyah* i p. 256 nos. 934 and 949). (2) Tīhrān [?] vol. i (from the Fall of Adam to the Hijrah) 1306/1888-9, vol. ii (other events down to the Hijrah) 1310/1892-3, vol. iii (from the Hijrah to the Prophet's death) 1310/1892-3, vol. iv (the first three Caliphs) 1306/1888-9, vol. v (the fourth Caliph) n.d. ?, vol. vi (Fāṭimah) 1308/1890-1, vol. vii (the Imām Ḥasan) n.d. ?, vol. viii (the Imām Ḥusain) 1307/1889-90, vol. ix (the Qājār dynasty) 1304/1886-7.⁴ (3) Bk. ii pt. 6 [*sic*] only (the Imām Ḥusain, evidently = vol. viii of edition (2) above), [**Bombay**] 1309/1892°.

¹ In the printed edition, however, 1268/1851-2 is given as the date of completion.

² According to Minorsky (*Ency. Isl.* under Sipīhr) it is criticised severely by the Persians of the present day, who say that it is full of inaccuracies and anachronisms.

³ The edition represented by the copy in the *Āṣafīyah Library* appears to be differently divided. It is stated in the *Ency. Isl.* on the authority of "the Indian catalogues" that the 14th volume stops at the period of the Imām M. al-Bāqir.

⁴ These statements concerning the dates and the contents of the volumes are given on the authority of the *Āṣafīyah Catalogue* (vol. i, p. 256).

Extracts : *Intikhāb i Nāsikh al-tawārīkh*, **Lahore** 1901†, 1904°, 1906†.

Translated extracts : (1) *The English translation of the revised Intermediate Persian Course of the Punjab University, translated by Sardar Chhaju Singh. Lahore* 1896°. (2) *Translation and explanation of the Persian Intermediate Course of the Panjab University. By T. George. Lahore* [1896-7°].

[*Nigāristān i Dārā* (Rieu Suppt. 123) fol. 95a ; Gobineau *Trois ans en Asie*, Paris 1859, pp. 454, 461-2, *Les religions et les philosophies*, Paris 1866, p. 157 ; *Majma' al-fuṣaḥā'* ii 156-181 ; *A traveller's narrative written to illustrate the episode of the Bāb, edited . . . and translated . . . by E. G. Browne*, Cambridge 1891, ii 173-184 ; Blochet ii 1046 ; Browne *Lit. Hist.* iv 326, 344 ; *Ency. Isl.* under Sipīhr (Minorsky).]

192. Muḥammad Ḥasan Khān Marāghī, entitled successively **Ṣanī' al-Daulah**, Mu'taman al-Sultān, and **I'timād al-Saltānah**, was the son of Hājī 'Alī Khān Marāghī, entitled first Hājib al-Daulah and afterwards I'timād al-Saltānah, one of Nāṣir al-Dīn Shāh's ministers. He was French interpreter to Nāṣir al-Dīn Shāh and was afterwards promoted to be press minister (Yate, p. 313). He accompanied Nāṣir al-Dīn Shāh on his journey to Khurāsān at the end of 1300/1882. He died at Tīhrān on 19 Shawwāl 1313/3 April 1896. "He compiled altogether some two dozen books, almost all of them on geographical, historical, and other such subjects connected with Persia" (Yate, *ibid.*). Of these the *Tārīkh i muntazam i Nāṣirī*, the *Hujjat al-sa'ādah*, the *Durar al-tijān*, the *Khairāt hisān*, the *al-Ma'āthir wa-'l-āthār*, the *Maṭla' al-shams*, the *Mir'āt al-buldān i Nāṣirī* and the *Tārīkh i inkishāf i Yangī Dunyā* are mentioned in their appropriate places below.

Tārīkh i muntazam i Nāṣirī, a history from A.H. 1 to A.D. 1882, in 3 vols. ((1) A.H. 1/622-656/1258, followed by the events of the solar year beg. March 1880 in Persia and Europe, with calendar and court directory, (2) A.H. 657/1259-1194/1779, (3) the Qājār dynasty from 1194/1779 to 1300/1882

with calendar for 1300). Edition : [Tīhrān,] 1298/1881°-1300/1883° (cf. Browne *Lit. Hist.* iv p. 455).

Description (by S. Churchill) : *JRAS.* 1887 p. 318.

[C. E. Yate, *Khurasan and Sistan*, Edinburgh and London 1900, pp. 313-14; E. G. Browne, *Press and poetry of modern Persia* pp. 156 and 164-6, *Lit. Hist.* iv 453-6; Berthels *Očerki istorii persidskoi literatury* pp. 113-16; *Ency. Isl.* under Muḥammad Ḥasan Khān (Minorsky), where much additional information is given.]

193. APPENDIX

(a) Titled works

(1) *Āthār al-mulūk wa-'l-anbiyā'* (a chronogram = 931) *dar talkhīs i Ḥabīb al-siyar*, written in 931/1524-5, possibly by Khwānd-Amīr : **Majlis** 619 (6).

(2) *Bahr al-tawārīkh*, a general history begun A.H. 1099/1687-8 by an Indian writer and continued to A.H. 1154/1741-2 : **Rieu** iii 1017b (extracts only. Circ. A.D. 1850).

Description : Elliot and Dowson *History of India* viii 101-2 (from a MS., apparently autograph, in library of the Nawwāb of Tonk).

(3) *Īām i Īam*, a translation by Farhād Mīrzā (for whom see p. 204 *infra*) of William Pinnock's *Comprehensive system of modern geography and history*. Edition : [Tīhrān,] 1273/1856°.

(4) *al-Ma'ārif*, translation of Ibn Qutaibah's work (for which see Brockelmann i 121) : **Lindesiana** p. 175 no. 418 (circ. A.D. 1750).

(5) *Miftāḥ al-qulūb*, by Shams al-Dīn al-Aṣīl : **Browne** Coll. H. 2 (11) (vol. ii (the Caliphs and numerous dynasties contemporary with the 'Abbāsids)), **Browne** Suppt. 1227 (vol. iii (Chingiz, Tīmūr, the Ottomans, Black and White Sheep, Uzbaks etc.)). Christ's).

(6) *Mukhtaṣar tāriḫ i Islām*. [Translated (from the Turkish ?) by S. Riḍā 'Alī-Zādah.] Edition: **Lahore** 1345/1926-7*.

(7) *Mukhtaṣar tāriḫ i 'umūmī*. [Apparently by M. Murād. Translated (from the Turkish ?) by S. Riḍā 'Alī-Zādah.] Edition: **Lahore** 1345/1926-7*.

(8) *Mukhtaṣar al-tawārīḫ*, composed in 1161/1748 by 'Abd al-Salām: **Eton** 169 (A.H. 1174/1760-1).

(9) *Mukhtaṣar al-tawārīḫ i Sulaimānī*: see *Subḥat al-akhyār* below.

(10) *Murūj al-dhahab*, translation of al-Mas'ūdī's work (for which see Brockelmann i 145), by Mirzā Ḥaidar 'Alī Fakhr al-udabā' made in 1316/1898-9 by order of Sulṭān Mas'ūd Mirzā Zill al-Sulṭān: **Majlis** 246 (A.H. 1316/1898-9).

(11) *Subḥat al-akhyār* or *Subḥat al-akhbār*, genealogical tables of the Patriarchs and the principal dynasties of the East ending with the Ottomans. There exist, in Persian and Turkish, genealogical tables, some, if not all, compiled in the time of Sulṭān Sulaimān I (A.H. 926/1520-974/1566), about which it is perhaps impossible on the basis of the descriptions given in the catalogues to make completely accurate statements. In 952/1545 **Yūsuf b. 'Abd al-Laṭīf** wrote in Turkish and dedicated to Sulṭān Sulaimān his *Subḥat al-akhyār* [?] which he translated from, or based on, a Persian original (of the same title ?) apparently by a certain *Shafī'i*. Twenty-two manuscripts of 'Abd al-Laṭīf's work are enumerated by Babinger (*Die Geschichtsschreiber der Osmanen*, p. 71), while Flügel ii 839-42 (*Subḥat al-akhbār*, in Turkish with Persian preface, beginning *Hādhihi silsilah i Khāqānī* etc.) and 867 (*Subḥat al-akhyār*, entirely in Turkish apparently, beginning *Silsilah-jumbānī i ḥamd u sipās*) are described as copies, or translations, of *Shafī'i*'s work. In 1078/1667-8 the Turkish text of Yūsuf b. 'Abd al-Laṭīf's work was brought to Erivan by merchants, and *Ṣafī-Qulī*, the governor of the town, translated it into Persian and dedicated his translation to *Shāh Sulaimān* the *Ṣafawid* (A.H. 1077/1666-1105/1694).

Ṣafī-Qulī's translation: **Rieu** i 138 (19th cent.), **Majlis** 271 (where the work is called *Mukhtaṣar al-tawārīḫ i Sulaimānī*).

(12) *Tanqīh al-akhbār fī āthār al-adwār*: Būhār 59 (vol. vii (History of Europe to the 19th cent.) only. 19th cent.).

(13) *Tārīkh i tawallud u wafāt i pādishāhān*, dates of the birth and death of eminent persons (rulers, scholars, poets etc.) and the principal historical events from the birth of Tīmūr, 25 Sha'bān 736/8 April 1336, to A.H. 1144/1731-2: **Ethé** 2731.

(14) *Tarjamah i Tamaddun i Islāmī*, a translation by Mirzā Ibrāhīm Qummī of the *Tārīkh al-tamaddun al-Islāmī* of Jurjī Zaidān (d. 1914, see *Ency. Isl.* under Zaidān). Edition: **Tihārān** 1329/1911 (see *Mashhad* iii p. 115).

(15) *Tawārīkh i pādishāhān i Īrān u Tūrān u Hindūstān wa-ghairah tamām i jahān*, a chronological list of the rulers of the Muḥammadan world ending, so far as India is concerned, with Muḥammad Shāh: **Ethé** 1.

(16) *Tulū' i tamaddun u ikhtirā'āt i 'aẓīm*, a brief history of civilization, compiled from English works by Munshī M. b. Aḥmad. Edition: **Bombay** 1328/1911°.

(b) *Untitled works*

(1) Critical essay on the conflicting statements of historians, written at the request of Sir H. M. Elliot by S. Ḥasan 'Alī: **Rieu** iii 900a (circ. A.D. 1850).

(2) General history to A.H. 970/1562-3, by Ghīyāth al-Dīn M. Jāmī, who was in the service of Humāyūn: **Nadhīr Aḥmad** 55 (Dīwān Faḍl i Rabbi, Murshidābād).

(c) *Miscellaneous unidentified works*

(1) **Bodleian** 14 (from Ardashīr b. Bābak to the death of al-Ḥusain. Transcribed after A.H. 1000/1591-2), (2) **Bodleian** 96 (to A.H. 948/1542, the date of composition), (3) **Bodleian** 101 (to A.H. 1020/1611), (4) a very detailed general history, **Leningrad** Pub. Lib. (see *Mélanges asiatiques* iii (St. Petersburg 1859) p. 728), (5) **Būhār** 14 (to A.H. 1134/1721-2), (6) **I.O.** 3732 (b). This is

the work which Major Raverty in his translation of the *Ṭabaqāt i Nāṣirī* often refers to under the title of *Tārīkh-i-Yāfa'ī* [sic], a title which is indeed scrawled on the manuscript, (7) **Ethé** 120 (to A.H. 1001/1592-3).

B. THE PROPHETS, EARLY ISLĀM, ETC.

(a) *Qīṣaṣ al-anbiyā'*

194. In the preface to the "*Qīṣaṣ al-anbiyā' wa-siyar al-mulūk*" which has been lithographed several times in Persia the 1st of Rabī' al-awwal 352/963 is given as the date on which "*Shaiḫ Muḥammad Ḥuwaizī*¹" began with the collaboration of other scholars to translate the work from an Arabic original supplemented from other sources. The translation was undertaken by order of a certain "*Sultān Ghiyāth al-Dīn Muẓaffar*", no doubt a fictitious personage. If the date given were correct, this work would be among the oldest surviving specimens of Muḥammadan Persian, like the translation of al-Ṭabarī's history and the other works mentioned on p. 1, note 2, but it may be surmised that the date 352 was selected by some unknown forger as an appropriate date merely because that was the year in which Abū Ṣāliḥ Manṣūr b. Nūḥ instructed al-Bal'amī to translate al-Ṭabarī's history.

Qīṣaṣ al-anbiyā' wa-siyar al-mulūk.

Editions: **Tabriz** 1279/1862-3 (see *Mélanges asiatiques* v (St. Petersburg 1864-8) p. 518), [**Tabriz**,] 1281/1864°, [**Tīhrān**,] 1284/1867°, [**Tabriz**,] 1290/1873°.

¹ This is the form in which the *nisbah* appears in the edition of 1281/1864. The Tabriz edition of 1279/1862-3 seems to have Juwairī (see *Mélanges asiatiques* v (1864-8), p. 518). It may be noted that in the edition of 1281 the Ṣūfī Abū Muḥammad Jurairī (for whom see '*Atṭār Taḏḥkirat al-awliyā'*', ed. Nicholson, pt. ii, pp. 132-4 and Nicholson's note (Variants, p. 84)) is called Abū Muḥammad Ḥuwaizī on p. 5, l. 2.

The manuscript *Qīṣaṣ al-anbiyā'* **Flügel** iii 1572 (A.H. 1000/1591-2 ?) begins with the same words as the edition of 1281/1864° (viz. *al-Ḥamdu li-llāh alladhī khalaq al-insān wa-'allamahu 'l-bayān wa-akramahu bi-mazīd al-ihsān*), but the arrangement of the contents seems to differ from that indicated by the table of contents prefixed to the lithograph. The MS. evidently contains no preliminary story about the Sultān Ghiyāth al-Dīn Muẓaffar and Shaikh M. Ḥuwaizī.

195. **Aḥmad b. M. b. Maṣṣūr** al-Arfajnī [?] wrote at some date unknown, but probably quite early, since he was aware of no book dealing exclusively with the history of the Prophets.

Qīṣaṣ al-anbiyā', a history of the Prophets and the Imāms based mainly on the *Takmilat al-latā'if wa-nuzhat al-zarā'if* of Abū M. 'Abd al-'Azīz b. 'Uṭhmān al-Jasrī: **Bloch** i 360 (mid 7th/13th cent.).

196. At Balkh in 475/1082-3 **Abū Naṣr** A. b. A. b. Naṣr al-**Bukhārī** wrote his *Anīs* (or *Uns* ?) *al-murīdīn wa-rauḍat al-muḥibbīn* (v. ante p. 29), which he incorporated in his *Tāj al-qīṣaṣ*.

Tāj al-qīṣaṣ, a large work on the lives of the Prophets from Adam to Muḥammad : **I.O.** D.P. 618 (not later than A.H. 1081/1670-1), **Bānkīpūr** vi 482 (old), xiv 1111 (*Anīs al-murīdīn* only. A.H. 1001/1592-3), **Ethé** 591 (A.H. 1104/1693), 592 (breaks off in the 12th *maḡlis* of the story of Joseph), **Bodleian** 342 (breaks off with Battle of Ḥunayn).

Ivanow 326 (*Qīṣaṣ al-anbiyā'*) begins, like **Bānkīpūr** vi 482, **Ethé** 591 and **Bodleian** 342, with the words *al-Ḥamdu li-llāh alladhī tawahḥad bi-'l-malakūt wa-ta'azzaz bi-'l-jabarūt* and the apparent identity of the works is noted by Ivanow, but the statement that Ivanow 326 was compiled by Aḥmad Munshī, the author of another work entitled *Baḥr i la'ālī*, at Bījāpūr in 993/1585 occasions difficulty.

[**Bānkīpūr** vi 482.]

197. **Ishāq b. Ibrāhīm b. Maṣṣūr b. Khalaf** al-Naisābūrī cannot have lived much later than the close of the fifth century of the Hijrah.

Qīṣaṣ al-anbiyā', lives of the Prophets etc. and the early Caliphs, al-'Abbās, Yazīd and al-Ḥajjāj : *H. Kh.* iv p. 518 and vii p. 839, **Bloch**et i 361 (early 13th cent.), 362 (defective at beginning. A.H. 669/1270), 363 (A.H. 736/1335), 364 (A.H. 989/1581. PICTURES¹), 365 (16th cent. PICTURES), **Nāfiḍh Pāshā** 1184 = Tauer 288 (A.H. 764/1362-3), **Ḥamidiyah** 980 = Tauer 289 (circ. A.H. 900/1494-5. 26 PICTURES), **Berlin** 1016 (A.H. 984/1577. PICTURES), **Lālā Ismā'il** 364 = Tauer 290 (circ. A.H. 1000/1591-2), **Rieu** i 143a (16th cent.), 143b (16th cent. PICTURES), **Leningrad Mus. Asiat.** (A.H. 1062/1652. See *Mélanges asiatiques* vi (St. Petersburg 1873) p. 124), **As'ad** 2352 (1) = Tauer 291 (circ. A.H. 1100/1688-9), **I.O. D.P.** 697 (17th cent.), **Ethé** 590 (A.H. 1125/1713), **Ivanow** 2nd Suppt. 936 (late 17th cent. PICTURES), **Āṣafiyaḥ** i p. 880 no. 55, **Baghdād Köshkü** 249 = Tauer 292, **Flügel** ii 1205, **Fātiḥ** 4449 (?).

198. In the time of the celebrated theologian Abū Mansūr al-Māturīdī, who died at Samarqand in 333/944-5 (see Brockelmann i 195 and *Ency. Isl.* under Māturīdī), an unnamed Samarqandī wrote, doubtless in Arabic, a work entitled *Ma'āṣī 'l-anbiyā'*, which contained such heresies that al-Māturīdī denounced the author as a *kāfir* and ordered the book to be burnt. Then Abū 'l-Ḥasan M. b. Yahyā al-Bashāghiri wrote, also in Arabic, his

Kashf al-ghawāmiḍ fi aḥwāl al-anbiyā' or '*Ismat al-anbiyā'*', of which no copies appear to be recorded.

This work is said to have gained much popularity, but in the sixth/twelfth century it was understood with difficulty on account of its ornate style, and for this reason an abridgment shorn of rhetorical embellishments was written by Nūr al-Dīn Aḥmad ibn Maḥmūd ibn Abī Bakr al-Ṣābūnī al-Bukhārī, a Ḥanafī theologian who died in 580/1184 (see Ibn Qutlūbughā no. 20, *al-Fawā'id al-bahīyah* p. 42, Brockelmann i 375). This abridgment is said to have become very popular, but no copies seem to be recorded.

Persian translation of al-Ṣābūnī's abridgment completed in 608/1211-12 by Abū 'Abd Allāh Mas'ūd b. 'Alī b. 'Umar al-

¹ For reproductions of some of these pictures see Arnold and Grohmann *The Islamic book*.

Şarrāf, a pupil of al-Şābūnī's: *Hışaş al-atqiyā' min qışaş al-anbiyā'*: H.Kh. iii p. 70 no. 4525, where the title is given as *Hışn al-atqiyā' min qışaş al-anbiyā'*, Blochet i 370 (A.H. 994/1586).

199. 'Imād al-Dīn Abū 'l-Qāsim **Mahmūd** b. Aḥmad al-**Fāriyābī** is best known as the author of the Arabic ethical and religious miscellany entitled *Khālīṣat al-ḥaqā'iq*, which he completed in 597/1200-1. He died in 607/1210.

Maqāṣid al-aulyā' fī mahāsin al-anbiyā', lives of the Prophets with a brief account of the first four Caliphs, dedicated to the Saljūq Abū 'l-Muẓaffar Ibrāhīm b. Jalāl al-Dīn: **Mehren** 41 (A.H. 1037/1627-8), **Āṣafiyah** ii p. 882 no. 52 (A.H. 1044/1634-5), **Decourdemanche** S.P. 1852 (end of 17th cent.), **Edinburgh** 189 (not later than 1186/1772-3), **Būhār** 38 = **Nadhīr** Aḥmad 72 (18th cent.), **Lindesiana** p. 184 no. 422 (A.H. 1235/1819-20), **Rieu** iii 1030a (extracts. A.D. 1844), **I.O. D.P.** 710.

[Ibn Quṭlūbughā 207; Brockelmann i 379.]

200. A certain al-**Kisā'i**, whose name and *kunya*h are variously given (Abū 'l-Ḥasan, Abū 'Abd Allāh, M. b. 'Abd Allāh, M. b. 'Abd al-Malik, Ḥasan b. M. etc.), wrote an Arabic *Qışaş al-anbiyā'*, which exists in many manuscripts and of which an edition was published by I. Eisenberg at Leyden in 1922-3. He wrote before, but probably not long before, A.H. 617/1220, the date of the B.M. MS. Or. 3054, and is no doubt identical with the Abū Ja'far M. b. 'Abd Allāh al-Kisā'i to whom H.Kh. (iv 8075) ascribes a *kitāb 'Aǧā'ib al-malakūt*.

Persian translation: *Nafā'is al-'arā'is wa-Qışaş al-anbiyā'*, by M. b. Ḥasan Daidūzamī: **Blochet** i 366 (A.H. 673/1274), **Umūmiyah** 5275 = **Tauer** 293 (circ. A.H. 950/1543-4. 44 PICTURES), **Baghdād Köshkü** = **Tauer** 294 (A.H. 983/1575-6. 21 PICTURES).

H.Kh. identifies the author of the Arabic original with the celebrated philologist 'Alī b. Ḥamzah al-Kisā'i and speaks of a Persian work on the subject by M. b. Ḥasan al-Daidūzamī in which he "iqtafā athar al-Tha'labī".

[Brockelmann i 350; *Ency. Isl.* ii 1037 (Brockelmann); Eisen-

berg *Die Prophetenlegenden des Muhammed ben Abdallah al-Kisâi*, Berne 1898, and his edition mentioned above.]

201. **Kai-Kâ'ūs b. Kai-Khusrau** b. Dārā, of Raiy, translated into Persian verse a Pahlawī work on the life of Zoroaster. The date of this translation is unknown, but in the year 647 of the Yazdagirdi era (A.D. 1278) **Zartusht b. Bahrām b. Pazhdū**, who subsequently translated the Book of Ardā-Vīrāf (Rieu i 47, Ethé 2819 etc.), wrote out Kai-Kâ'ūs's poem, appended an epilogue and possibly modified it to some extent.

Zarātusht-nāmāh, or *Zartusht-nāmāh*, a *mathnawī* in 1,570 verses on the legendary history of Zoroaster from before his birth till the events of the last millenniums were revealed to him: G.i.P. ii 122, *Lindesiana* p. 235 (A.D. 1636), *Glasgow* 3 (A.Y. 1046/1677), *Rieu* i 46 (17th cent.), 49b (A.D. 1677), *Blochét* i 198 (2) (A.D. 1735), 199 (1) (18th cent.), 197 (A.H. 1205/1790-1), *Bodleian* 1947 (circ. A.D. 1811), 1948 (defective), 1949 (Persian prose paraphrase), *Dhabhar* 107, 121, 124, 127, *Ross and Browne* 213.

Edition: *Le Livre de Zoroastre—Zarātusht Nāma—de Zartusht-i Bahrām ben Pajdū*, publié et traduit par F. Rosenberg, *St. Petersburg* 1904^{°*}.

English translation by E. B. Eastwick: *The Parsi Religion*, by J. Wilson, *Bombay* 1843^{°*}, pp. 477-522.

French translation: see above under Edition.

Descriptions: (1) Hyde *Historia religionis veterum Persarum* pp. 328-9, (2) J. Wilson *The Parsi Religion*, pp. 417-27.

202. **Abū 'l-Ḥasan b. al-Ḥaiṣam al-Būshanjī** wrote in Arabic a work on the Prophets.

Persian translation by M. b. As'ad b. 'Abd Allāh al-Ḥanafī al-Tustarī: *Qiṣaṣ al-anbiyā'*, *Browne Coll.* J. 12 (12) (A.H. 731/1330).

203. **Mu'īn al-Dīn Farāhī** died A.H. 907/1501-2 (see p. 11 *supra*).

Tārīkh i Mūsawwī, a life of Moses completed A.H. 904/1498-9: *Ethé* 605 (A.H. 906/1501), 2853 (A.H. 1189/1775-6), 2854, *I.O.* D.P. 703 (A.H. 1268/1852), *Lindesiana* p. 197 no. 455 (A.H. 1123/

1711-12), **Ivanow** 323 (late 12th cent. A.H.), 324 (12th cent. A.H.), **Būhār** 24 (13th cent. A.H.), **Browne** Suppt. 250 (King's 79), **Madras, R.A.S.** P. 17.

204. 'Alī b. al-Ḥasan **al-Zawāri** (for whom see pp. 14-15 *supra*) completed his best-known work, the *tafsīr* entitled *Tarjamat al-khawāṣṣ*, in 946/1539-40.

Majma' al-hudā, biographies of the Prophets, the Imāms and other holy men in forty *bābs* : **Ethé** 598 (bears a seal of 1079/1668-9), **Ivanow** 61 (A.H. 1083/1672-3).

205. Father **Jerome Xavier**, a Navarrese and a grandson of St. Francis Xavier's sister, was born in 1549. He entered the Society of Jesus at Alcala in 1568 and in 1581 he left Lisbon for Goa. After serving as Rector of the Colleges of Bassein and Cochin, as Master of Novices and as Superior of the Professed House of Goa, he started in December 1594 for the Mughal Court and lived for nearly twenty years at Lahore and Agra, coming into close contact with Akbar and Jahāngīr. He died at Goa in June 1617 as Coadjutor-Archbishop elect of Cranganore.

He applied himself to the study of Persian and seems to have acquired a competent knowledge of the language, but no doubt all, as certainly some, of his Persian works were written originally in Portuguese and translated by him into Persian with Oriental help. Among these works are (1) *Ā'īnah i ḥaqq-numā*, on the Christian religion, dedicated to Jahāngīr (see Rieu i 4a etc., Sir E. Maclagan *The Jesuits and the Great Mogul*, London 1932, pp. 206-9), (2) *Muntakhab i Ā'īnah i ḥaqq-numā*, an abridgment of the preceding (see Rieu i 4b etc., Maclagan *op. cit.* p. 208), (3) *Zabūr*, a translation of the Psalms (see *Bulletin of the School of Oriental Studies* iii (1923-5) p. 138, Maclagan *op. cit.* pp. 211-12), (4) *Ādāb al-saltanat*, written at Āgrah in 1609 and dedicated to Jahāngīr (see *Bulletin of the School of Oriental Studies* iii (1923-5) p. 138, Maclagan *op. cit.* p. 215). The fourteenth chapter of the above-cited work by Sir E. Maclagan is devoted to Xavier's Persian works.

(1) *Mir'āt al-quḍs* or *Dāstān i Masīh*, a life of Christ written by Akbar's desire in 1602 at Āgrah, originally no doubt

in Portuguese, and translated jointly by the author and 'Abd al-Sattār b. Qāsim Lāhaurī¹ : **Lahore Museum** (incomplete and damaged. A.D. 1602, bearing Akbar's seal. **PICTURES**. See Maclagan *op. cit.* p. 203), **Bodleian** 364 (said to have been presented to Akbar in April 1602), **Ivanow** 1635 (A.H. 1013/1604-5. Bears Akbar's seal), **Ivanow** Curzon 665 (early 20th cent.), **Gotha** 34 (contains notes in Xavier's hand), **London School of Oriental Studies** (bears an inscription in Xavier's hand. See *Bulletin of the School of Oriental Studies* ii (1921-3), p. 533, iii (1923-5), p. 138, Maclagan *op. cit.* p. 203), **Rieu** i 3a (A.H. 1027/1618), 3b (incomplete. 18th cent.), **Bānkipūr** viii 649 (A.H. 1037/1628), 650 (incomplete. 18th cent. ?), **Lindesiana** p. 177 no. 832 (circ. A.D. 1620), **Blochet** i 13 (early 17th cent.), **Āsafiyah** ii p. 1540 no. 3 (**PICTURES**), **Cataloghi** p. 436 (Casana-tense), **Ethé** 619 (A.H. 1185/1771-2, transcribed from the printed edition), **Eton** 215.

Edition with Latin translation : [*Dāstān i Masīh*] *Historia Christi persice conscripta, simulque multis modis contaminata . . . Latine reddita & animadversionibus notata a Ludovico de Dieu.*² **Leyden** 1639*.

Descriptions : (1) *Note on a Persian MS. entitled Mir-āt ul Quds, a Life of Christ compiled at the request of the Emperor Akbar by Jerome Xavier,—by H. Blochmann* (in *Proceedings of the Asiatic Society of Bengal* 1870, pp. 138-47, where the preface is translated and chapter i summarized), (2) *Father Jerome Xavier.*

¹ 'Abd al-Sattār b. Qāsim Lāhaurī was a son of M. Qāsim Firīštaḥ, if we may believe a note in the Lindesian copy of the *Thamarat al-falāsifah* (see Maclagan *op. cit.* p. 217 ult.). He was ordered by Akbar to learn the language of the Franks (i.e. Portuguese) in order to translate European books into Persian. His *Thamarat al-falāsifah* or *Ahwāl i Farangistān* is an account of Greece and Rome and of the lives of the philosophers (MSS. at King's College, Cambridge (v. Browne Suppt. 770), in the B.M. (Or. 5893, see Maclagan *op. cit.* p. 218, n. 16), at Manchester (Lindesiana p. 177, no. 445), in the Victoria Library, Patiala (see Maclagan *op. cit.* p. 218, n. 16), at Haidarabad (Āsafiyah i p. 346 nos. 118, 169) and at Mashhad (see the catalogue vol. iii p. 78)). He wrote also an abridgment of Sharaf al-Dīn 'Alī Yazdī's *Zafar-nāmah*.

² For Ludovicus de Dieu (b. 1590 at Flushing, d. 1642 at Leyden) see W. M. C. Juynboll *Zeventiende-eeuwse beoefenaars van het Arabisch in Nederland*, Utrecht [, 1932 ?], pp. 200-4.

—By H. Beveridge (in *Journal of the Asiatic Society of Bengal* lvii, pt. i (1888), pp. 33–9), (3) *The Holy Mirror ; or The Gospel according to Father Jerome Xavier*. By A. Rogers (in the *Asiatic Quarterly Review* x (July–Oct. 1890), pp. 184–200). This is the fullest analysis of the work, (4) Maclagan *op. cit.* pp. 203–6.

(2) *Dāstān i ahzawl i Hawāriyān*, or *Waqā'ir i Hawāriyān i duwāzdah-gānah*, written at Akbar's request subsequently to the *Mir'āt al-quḍs*, translated into Persian by the author and 'Abd al-Sattār b. Qāsim, apparently issued in instalments, since four of the lives are said to have been presented to Akbar before his death in 1605, and dedicated in its final form to Jahāngīr, to whom a copy was presented in 1607 : *Āṣafiyyah* ii p. 1540 no. 5 (? "*Majmū'ah i rasā'il i ḥālat i Pītrus wa-ghairah hawāriyān i Ḥaḍrat i 'Isā*". Author not stated. Said to have been in Akbar's library), **Louvain** Bibliothèque des Missions (formerly in the Goethals Indian Library, Calcutta, and earlier in the possession of G. S. A. Ranking. Said to bear Akbar's seal. Lives of Andrew, James, Peter and Paul only. See *JASB.*, N.S., x (1914) pp. 71–2, Maclagan *op. cit.* pp. 209, 219 and the references there given), **Blochet** i 14 (early 17th cent.), 15, **Bodleian** 365 (not later than A.D. 1638), **Ethé** 620 (" *Kawā'if i Pītar i 'Isawī*". St. Peter only. A.D. 1778, doubtless transcribed from de Dieu's edition), **Ivanow** 1636 (A.D. 1871), **Ivanow** Curzon 666 (incomplete. Early 20th cent.), **Leyden** v p. 91 no. 2396, **London** S.O.S. (see *BSOS.* iii (1923–5) p. 138), **Serampur** College (see *JASB.*, N.S., x (1914) pp. 65–71).

Edition (of St. Peter's life only) with Latin translation : [*Dāstān i San Pēdrō*]. *Historia S. Petri persice conscripta, simulque multis modis contaminata. Latine reddita, & brevibus animadversionibus notata, a Ludovico de Dieu*. **Leyden** 1639^o*

Urdu translation : *Nuskhah i kitāb i Bārāh Apustal*, **Sardhānah** 1894 (acc. to title-page 1873, but see Hosten in *JASB.*, N.S., x (1914) pp. 72–4).

Descriptions : (1) *Fr. Jerome Xavier's Persian Lives of the Apostles*. By the Rev. H. Hosten, S.J. (in *JASB.*, N.S., x (1914), pp. 65–84, where the Persian text of Xavier's preface

with an English translation (by H. Beveridge) is given). (2) Maclagan *op. cit.* pp. 209-11.

[*Eulogy of Father Jerome Xavier, S.J., . . . Translated from the Spanish by the Rev. H. Hosten, S.J. (in JASB., N.S., xxiii (1927) pp. 109-30)*; Sir E. Maclagan *The Jesuits and the Great Mogul*, London 1932, pp. 50-1, 55-9, 62-5, 70-2, 203-21 etc. (see Index); etc. etc.]

206. **Fathī Ḥusainī** wrote

Zād al-ākhīrah, of which the first *daftar*, completed in 1015/1606-7, contains a history of the Prophets to the death of Muḥammad: **Vollers** 976 (*Daftar* i only. A.H. 1019/1610-11).

207. **M. Ṣādiq** is possibly identical with M. Ṣādiq Kashmīrī Hamadānī, the author of the *Kalīmāt al-ṣādiqīn* written in 1023/1614 and the *Ṭabaqāt i Shāh-Jahānī* written in 1046-1636-7.

Manāqib i anbiyā (?), a short (25 foll.) collection of legends concerning pre-Islāmic prophets with brief notes on Muḥammad and his first successors: **Ivanow** Curzon 101 (A.H. 1038/1629).

208. In the years 1633-39 Adam Olearius (b. 1599, d. 1671) went in the capacity of secretary with the ambassadors sent by Frederick Duke of Holstein to Russia and Persia for the purpose of promoting the trade in silk. In his account of this journey (English translation, London 1669, p. 309) he mentions "the Persian, whom I brought out of the Country,¹ and who still waits on me, named Achwerdī". On the 21st of May 1642 this **Ḥaqq-wirdī**, having migrated from Holstein to Holland, bound himself by a written contract (clauses from which are quoted by Juynboll) to copy manuscripts² for Jacobus Golius, the well-

¹ This statement is difficult to reconcile with Juynboll's account, which says that Ḥaqq-wirdī came to Europe in 1639 as secretary or "vizier" to an ambassador sent by the Shāh to the Court of Holstein, that on his return to Persia he was so ill rewarded by the Shāh that he came back to Holstein, accompanied on this occasion by his son, and offered his services to the Duke and that through the influence of Olearius, the Duke's chancellor, he was appointed to give instruction in Persian and in the customs and ideas of the Persians.

² Bodleian 441 (*Kalīlah wa-Dimnah*, translated into Persian, probably by Ḥaqq-wirdī, from a Turkish version) is a manuscript transcribed by him at Leyden in 1642.

known Professor of Hebrew and Arabic at Leyden.¹ After a renewal in September 1642, this contract finally expired at the end of August 1643 and shortly afterwards Ḥaqq-wirdī returned by sea to Holstein. He helped Olearius to prepare a Latin translation of Sa'dī's *Gulistān*, and he died, at the age of 65 or thereabouts, more than three years before the publication of the German translation (*Persianischer Rosenthal*, Schleswig 1654*), i.e. circ. 1650. Both he and his son had become converts to Christianity.

Legends of the Prophets and Imāms preceded by an account of the Creation: **Mehren** p. 17 no. 42 (defective at end).

[M. Th. Houtsma *Uit de Oostersche correspondentie van Th. Erpenius, J. Golius en Lev. Warner* pp. 75-9 (in *Verhandelungen van het Koninklijke Academie van Wetenschappen, Afdeeling Letterkunde*, xvii, no. 3, Amsterdam 1887); W. M. C. Juynboll *Zeventiende-eeuwsche beoefenaars van het Arabisch in Nederland*, Utrecht [, 1932 ?], pp. 162-5.]

209. 'Abd al-Wāhid b. M. al-Muftī lived not earlier than the 16th century and not later than the first half of the 18th.

'*Ajā'ib al-qışaş*, lives of the prophets: **Ethé** 597 (A.H. 1148/1735), **Ivanow** Curzon 748 (A.H. 1197/1783), **Lindesiana** p. 119 no. 426 (circ. A.D. 1770).

Editions: **Cawnpore** 1868* (2nd ed.), **Lucknow** 1876*, 1882*, **Delhi** ("Jahānābād") 1884*, **Lahore** 1306/1889*, 1905*.

Urdu translation: **Cawnpore** 1903* (and other editions).

210. A certain Bāqir "**Khādim**", who came to India from Īrān, wrote in 1149/1736-7

Raḍat al-muttaqīn, a poetical account of the Prophets from Adam to Muḥammad: **Bānkipūr** iii 392 (A.H. 1164/1750-1).

¹ Both Ḥaqq-wirdī and his son had themselves enrolled in the *Album Studiosorum Acad. Lugd.-Bat.*

211. APPENDIX

(a) *Titled or quasi-titled works*

(1) *Afṣaḥ al-aḥwāl*, on the Pre-Islāmic Prophets, by Ātmān Rām (?): **Berlin** 539.

(2) *Aḥsan al-qaṣaṣ*, on the legend of Joseph, written at Lucknow by 'Abd al-'Azīm Ḥusainī Iṣfahānī: **Ivanow** 938 (A.H. 1239/1824).

For other works dealing with the legend of Joseph or with the explanation of *Sūrah* xii see above, pp. 11, 25, 29 (nos. (2) and (10)), 31, 33 and nos. (41) (48) and (49) below. Poetical versions of the story of Yūsuf and Zulāikḥā will be mentioned in the section relating to Poetry.

(3) *Akḥbār al-anbiyā'* (beginning *Ḥamd i bī-hadd u sipās i bī-'adad mar Khudāy rā kih khālīq i har jahān*, etc.): **Ross and Browne** 125 (18th cent.).

(4) *Anbiyā-nāmah*, a *mathnawī* on the Pre-Islāmic Prophets and Muḥammad, composed by " 'Iyānī " (Abū Ishāq Ibrāhīm b. 'Abd Allāh al-Bālah-Chanī [?] al-Shabistārī) at some date unknown but possibly in the time of Ghāzān (A.H. 694/1295-703/1304): **Ivanow** 1754 = Sprenger 364 (slightly defective at beginning. Early 16th cent.).

(5) *Badr al-aḥillah fī kanz al-ḥikmah* (?),¹ a work containing *inter alia* an account of the Creation and of the Pre-Islamic prophets divided into a large number of sections called *laṭīfah* and ending (at any rate in the Berlin MS.) with Joseph: **Berlin** 540 (old).

(6) *Baḥr al-durar dar aḥwāl i Mūsā*: **Rehatsek** p. 187 no. 22.

(7) *Baḥr i mawwāj*, metrical lives of the Prophets and of Fāṭimah and 'Umar, by Iḥsān Allāh "Mumtāz" (d. 1275/1857).

Edition: [Lucknow ?] 1262/1846*, **Lucknow** 1923*.

¹ It seems doubtful whether this is the title of the part of this MS. containing the account of the Prophets.

(8) *Bilqīs u Sulaimān*, a *mathnawī* by Aḥmad Khān "Şūfī", for whom see also pp. 205-6 below. Edition: **Āgrah** 1296/1879*.

(9) *Dāstān i Sulaimān*, a poem on the legendary war between Solomon and Rustam. Edition: **‘Azīmābād** [i.e. Patna], 1297/1880°.

(10) *Gulshan i farhang*, an account of Zoroaster and Zoroastrianism, by Kai-Khusrau b. Kā'ūs Fārisī. Edition: **Bombay** 1274/1858°.

(11) *Iskandar-nāmah*, in prose: **Leningrad** Mus. Asiat. (see *Mélanges asiatiques* vii (St. Petersburg 1876) p. 404). Cf. no. (38) *infra*.

(12) *Iskandar-nāmah*, in prose. Edition: [**Persia**], 1274/1858°, 1284/1867°.

(13) *Khulāṣat al-anbiyā'*: no copies recorded. Urdu translation by Ghulām-Nabī. Editions: **Calcutta** 1868*, **Cawnpore** 1335/1917*, **Lahore** 1340/1921-2*, 1926*, [1929 or 1930†].

(14) *Khulāṣah i tārikh i anbiyā'*. Editions: **Lahore** A.H.S. 1306/1926*, [1927*].

(15) *Madīnat al-anbiyā'*: **Ivanow** 328 (12th/18th cent.).

(16) *Majma' al-ḥasanāt* [?], lives of the Prophets etc. and the first four Caliphs: **Bānkīpūr** vi 483 (18th cent.), **Berlin** 541, **Bodleian** 343 (lacunae), **Ethé** 593, 594 (A.H. 1203/1789), 595 (an abridgment (of this same work (?)). A.H. 1076/1665), **Browne** Suppt. 957 (?) (Corpus 217).

(17) *Muntakhab al-akḥbār*, by Bahā' al-Dīn b. Sa'd al-Dīn: see p. 205 *infra*.

(18) (*Muntakhab i qışaş al-anbiyā'*), beginning *al-Ḥamdu li-llāhi 'lladhī ja'ala 'l-ḥamda miftāḥ^{an} li-dhikrihi*: **Ivanow** 327 (A.H. 1027/1618 ?).

(19) *Mūsā-nāmah*: **Peshawar** 1459.

(20) *Qışaş al-anbiyā'*, by Allāh-Yār Khān Ghilza'i: **Ivanow** 329 (19th cent.).

(21) *Qīṣaṣ al-anbiyā'*, beginning *Andar tafsīr i 'īn āyah kih guft Khudāy ta'ālā Khalāqa 'l-samāwāti wa-'l-arḍ*: **Cairo** p. 506.

(22) *Qīṣaṣ al-anbiyā'*, a long poem on the Pre-Islāmic Prophets and Muḥammad, beginning *Ilāhī ba-dil kāmam az khāmah diḥ*: **Āyā Ṣūfiyah** 3355 = Tauer 297 (defective at end. 10th/16th cent.).

(23) (*Qīṣaṣ al-anbiyā'*), another long poem beginning *Sukhan-gūy chūn guft khwāḥad suḥan*: **Āyā Ṣūfiyah** 2984 = Tauer 298 (8th/14th cent.).

(24) (*Qīṣaṣ al-anbiyā'*), a detailed work on the Pre-Islāmic Prophets in 41 *majālis*: **Ethé** 596 (first leaf missing. A.H. 1070/1660 ?).

(25) (*Qīṣaṣ al-anbiyā'*), beginning *al-Ḥamdu li-llāhi Rabb al-'ālamīn wa-'l-āqibatu li-l-muttaqīn . . . ammā ba'd bi-dān kih chūn Malik subḥānahu wa-ta'ālā khwāst kih Ādam rā biyāfrīnad*: **Fātiḥ** 4451 = Tauer 295 (A.H. 841/1437).

(26) (*Qīṣaṣ al-anbiyā'*), the legends concerning the Pre-Islāmic Prophets, the kings of the Yemen and the life of Muḥammad to the Battle of Badr, beginning *al-Ḥamdu li-llāhi jāmi' al-ashtāt*: **Āyā Ṣūfiyah** 3347 = Tauer 296 (A.H. 891/1486).

(27) *Qīṣaṣ al-anbiyā'*, beginning *al-Ḥamdu li-llāhi 'lladhī khālaqa 'l-insān*: **Flügel** iii 1572 (cf. p. 159 *supra*).

(28) *Qīṣaṣ al-anbiyā'*, "imitation of Tha'alībī's [*sic*] work": **Eton** 14 (A.H. 1190/1776-7).

(29) *Qīṣaṣ al-anbiyā'*: **Browne** Suppt. 956 (A.H. 1074/1663-4).

(30) *Qīṣaṣ al-anbiyā'*: **Peshawar** 1466 (9th/15th cent.).

(31) *Qīṣaṣ al-anbiyā'*: **Āṣafiyah** ii p. 880 no. 14 (A.H. 1083/1672-3).

(32) *Qīṣaṣ al-anbiyā'*: **Rawān Kōshkū** 1534 = Tauer 299.

(33) *Qīṣaṣ al-anbiyā'*: **Rawān Kōshkū** 1536 = Tauer 300.

(34) *Qīṣaṣ al-anbiyā'*, *dar tārīkh u ḥālāt i anbiyā' u mursalīn* (beginning *al-Ḥamdu li-llāhi Rabb al-'ālamīn . . . ammā ba'd riwāyat mī-kunad M. b. Ismā'il b. Ādhar i Bukhārī*). Edition: **Bombay** 1282/1865°, 1293/1876*, 1300/1883*.

(35) *Qiṣaṣ i anbiyā i kirām*, in 83 chapters (74-83 on Muḥammad), by 'Abd al-Latīf b. Shams al-Dīn 'Alī al-Bīrjandī: **Berlin** 542 (slightly defective at beginning. A.H. 962/1554).

(36) *Qiṣaṣ al-mursalin*, lives of the Prophets and Imāms with a compendium of the fundamentals of Islām, by M. Ḥusain b. M. Riḍawī Ṭihrānī. Edition: [**Ṭihrān**,] 1301/1884 (vol. i (Adam to Jirjis) is in the B.M.).

(37) *Qiṣaṣ i tawārīkh i anbiyā'*: **Leyden** iii p. 16 no. 928 (A.H. 745/1344-5).

(38) (*Qiṣṣah i Iskandar i Dhū 'l-Qarnain*), in prose: **Leningrad** Mus. Asiat. (see *Mélanges asiatiques* vii (St. Petersburg 1876), p. 174). Cf. no. (11) *supra*.

(39) *Qiṣṣah i Sulaimān*, by Sharaf al-Dīn Abū Ya'qūb Yūsuf b. 'Umar b. 'Alī al-Tabrizī, "the great Imām, the Muftī of Īrān and Ādharbāijān," written for the daughter of the Isfahsālār 'Alā' al-Dīn Aḥmad b. Ṭughā Mirak al-Aghājī: **Rieu** i 144a (A.H. 870/1465).

(40) *Qiṣṣah i Sulaimān b. Dā'ūd* (*Dar bayān i qisṣah i ḥadrat i Sulaimān b. Dā'ūd*). Edition: [**Persia**,] 1273/1857°.

(41) *Qiṣṣah i Yūsuf*, by Ṣadr al-Sharī'ah: **Browne** Handlist 860.

(42) *Tadhkirat al-anbiyā'*, by Ghulām-Muḥammad: **Lindesiana** p. 145 no. 329 (A.H. 1229/1814).

(43) *Tafsīr i tadhkirat al-anbiyā' wa-'l-umam*, lives of the Prophets from Adam to Muḥammad dedicated to Khwājah Ḥasan and divided into a *ḍibāḥah*, two *maqṣads* and a *khātimah* (beginning *Rabbi 'shrah li ṣadrī*): **Ethé** 599 (A.H. 1013/1604-5).

(44) *Tāliṣ i Muḥammadi*, by M. 'Alī Khān Anṣārī: see p. 202 *infra*.

(45) *Tārīkh i Iskandar* (*Tarjamah i Tārīkh i Iskandar*), translation of an English history of Alexander the Great by James Campbell. Edition: [**Ṭihrān**,] 1262/1846° (appended to the *Tārīkh i Piṭar*, i.e. a translation of Voltaire's *Histoire de l'Empire de Russie sous Pierre-le-Grand*).

(46) *Tārīkh i Iskandar i Dhū 'l-Qarnain*: **R.A.S.** P. 333.

(47) *Tārīkh i Sulaimānī*, an anonymous account of Solomon, Bilqīs and David: **Rāmpūr** (see *Nadhīr Aḥmad* 59. A.H. 1260/1844. 18 PICTURES).

(48) *Yūsuf u Zulaikhā*. For metrical versions of the story of Joseph and Zulaikhā see the section relating to Poetry.

(49) *Kūtab i Yūsufīyah*, the story of Joseph in 16 *majālis* interwoven with an account of the martyrdom of al-Ḥusain,¹ by M. Hādī Nā'inī. Edition: [*Persia* 1870 ?°].

(50) *Zubdat al-taṣānīf*, on Muhammadan rites, lives of the Prophets, of 'Alī and others, on moral conduct etc., by Ḥaidar b. M. *Khawānsārī*. Edition: [*Tihrān*,] 1278/1862°.

(b) *Untitled works*

(1) Mystical tract on the prophet Jesus: **Bodleian** 1270 (3) (A.H. 886/1481).

(b) MUḤAMMAD

212. M. **Ibn Ishāq** al-Muttaḥalibī lived for a time at al-Madīnah, probably his birthplace, but he left it for Egypt and ultimately went to al-'Irāq, where he met the Caliph al-Manṣūr and at his invitation settled in Baghdād. He died there in or about the year 150/767. [See Brockelmann i 134, *Ency. Isl.* ii 389–90 etc.]

His life of the Prophet, if extant at all in its original form, is exceedingly rare,² but an abridgment, the *Sīrat Rasūl Allāh*, made by 'Abd al-Malik **Ibn Hishām** (b. at al-Baṣrah, d. at al-Fuṣṭāt A.H. 218/834, see Brockelmann i 135, *Ency. Isl.* ii 387 etc.), is well known, having been published at Göttingen in 1858–60* (ed. F. Wüstenfeld), at Būlāq in 1295/1878 and at Cairo in 1324/1906 (on the margin of Ibn Qaiyim al-Jauzīyah's *Zād al-ma'ād*), in 1329–32/1911–13 (in 3 small volumes) and in 1332/1914 (on the margin of al-Suhailī's commentary *al-Rauḍ al-unuf*).

¹ For a small fragment of a work in prose and verse on the martyrdom of al-Ḥusain, by M. Hādī b. Abī 'l-Ḥasan al-Sharīf al-Nā'inī, see Rieu i 156a.

² It was recently reported that a copy existed at Fez.

A German translation by G. Weil was published at Stuttgart in 1864.

Abridged Persian translation (presumably of Ibn Hishām's recension): *Tarjamah i Siyar al-Nabi* begun in 612/1215 (according to the Bodleian copy) or 620/1223 (according to the I.O. copy) at the request of the Atābak Sa'd b. Zangī (for whom see *Ency. Isl.* iv 31 etc.) by an anonymous translator who read the book in Egypt and began to translate it at Abarqūh after his return to Persia: **Āyā Šūfiyah** 3255 = Tauer 165 (A.H. 648/1250), 3257 = Tauer 167 (A.H. 864/1460), 3256 = Tauer 168 (A.H. 887/1482), **Rawān Kōshkū** = Tauer 166 (A.H. 723/1323), 1527 = Tauer 171, **Fātiḥ** 4406a = Tauer 169 (9th/15th cent.), **Bodleian** 127 (defective. A.H. 936/1529), **Ethé** 135 (apparently somewhat defective. A.H. 1030/1621), **Bloch** i 372 (A.H. 1073/1662), **Khālīs Efendi** 3255 = Tauer 170 (A.H. 1083/1672), **Leningrad Pub. Lib.** (see *Mélanges asiatiques* iii (St. Petersburg 1859), p. 731).

213. M. b. 'Umar **al-Wāqidi**, who was born at al-Madīnah in 130/747-8 and who died in **Dhū 'l-Hijjah** 207/823, nearly four years after his appointment as *Qādī* of 'Askar al-Mahdī in al-Ruṣāfah by al-Ma'mūn, wrote a *kitāb al-maghāzī*, which has been preserved, and numerous other works (*Futūḥ al-Sha'm*, *Futūḥ al-'Irāq*, *Maḡtal al-Husain* etc.), which are now lost (see Brockelmann i 135-6 and *Ency. Isl.* under al-Wāqidi). Ostensibly by al-Wāqidi but in reality the compositions of a later date are some historical romances, *Futūḥ al-Sha'm*, *Futūḥ al-'Irāq*, *Futūḥ Miṣr* etc., which exist in manuscript and several of which have been printed (see Brockelmann i 135-6, *Ency. Isl.* under al-Wāqidi, etc.).

Kitāb al-Maghāzī: **Rieu** Arabic Suppt. 502 (the only known complete copy. A.H. 564/1169), **Cureton-Rieu** p. 419 (first half of the work).

Edition (of the first third of the work): *History of Muhammad's campaigns, by . . . al-Wākidī. Edited by A. von Kremer* [from a MS. discovered by him at Damascus in 1851], **Calcutta** 1855-6°* (*Bibliotheca Indica*).

Condensed German translation: *Muhammed in Medina. Das ist Vakidi's Kitab al Maghazi in verkürzter deutscher Wiedergabe herausgegeben von J. Wellhausen, Berlin 1882*^o*

Persian translation of a portion by Maulawī M. 'Abd al-Ḥamid A'zamgarhī¹: *Tarjamah i Tārīkh i Wāqidi*² (*pārah*). Edition: place ? 1891 (see Āṣafīyah i p. 232 no. 867).

214. M. Ibn Sa'd al-Zuhri, a client of the Banū Hāshim, was one of the pupils of al-Wāqidi (see p. 173 *supra*) and is often called Kātib al-Wāqidi. He died at Baghdād in 230/845. His great work the *Kitāb al-Ṭabaqāt*, which contains the lives of the Prophet, his Companions and their successors, was published at Leyden in 1904-28 by E. Sachau in collaboration with C. Brockelmann, J. Horowitz, J. Lippert, B. Meissner, E. Mittwoch, F. Schwally and K. V. Zetterstéen (see Brockelmann i 136-7, *Ency. Isl.* under Ibn Sa'd).

Tarjamah i fārisī i pāra'ī az Ṭabaqāt i Muḥammad ibn i Sa'd, an extract (106 pp.) relating to Muḥammad's political activities translated by M. 'Abd al-Ḥamid. Edition: **Agrah** 1891^o.

215. M. b. 'Isā b. Saurah al-Tirmidhī is celebrated as the author of one of the six canonical collections of traditions (*al-Jāmi'* or *al-Ṣaḥīḥ* or *al-Sunan*). He is said to have died at Tirmidh in 279/892-3 (or 275/888-9 or 270/883-4).

Shamā'il al-Nabī, a collection of traditions concerning the person and character of the Prophet: **H.Kh.** ii p. 548, Brockelmann i 162 (q.v. for editions and commentaries), Ellis ii 197-8, *Ency. Isl.* iv 796.

Persian commentaries: (1) *Shamā'il i Nabawī*, by M. Muṣliḥ al-Dīn Lārī (d. 979/1571-2, see p. 116 *supra*): **H.Kh.** iv p. 70. Editions: **Lahore** [1879*], 1309/1892^o.

¹ For a translation of a part of Ibn Sa'd's *Ṭabaqāt* by the same maulawī see § 214 *infra*.

² That this is a translation of a part of the *Kitāb al-Maghāzī* (presumably from the *Bibliotheca Indica* text) seems probable.

(2) *Tarjamah i Shamā'il al-Nabī*, completed at the khānaqāh of S. 'Alī al-Hamadānī A.H. 988/1580 by a certain Ḥājji, i.e. apparently Ḥājji M. Kashmīrī (d. 1006/1597, see Raḥmān 'Alī 46), who was a pupil of Ibn Ḥajar al-Haitamī (for whom see Brock. ii 387 etc., *Ency. Isl.* ii 380): **Būhār** 159 (16th cent.), **Bānkīpūr** xiv 1191.

(3) of unknown authorship: **Bānkīpūr** xiv 1192 (A.H. 1272/1855-6).

(4) by ? : **Peshawar** 439c (?).

(5) by ? : **I.O. D.P.** 60 (Bilg. 12).

216. Abū Sa'd (or Sa'id) 'Abd al-Malik b. Abī 'Uthmān M. al-Khargūshī,¹ a celebrated devotee (*zāhid*) and preacher (*wā'iz*), died at Nishāpūr in 406/1015-16 or in Jumādā i 407/1016. He was the author of several Arabic works, including (1) *Tahdhīb al-asrār*, on Ṣūfism, Ahlwardt iii 2819, (2) *al-Bishārah wa-'l-nidhārah fī ta'bīr al-ru'yā*, Leyden 1213, Cairo vi 118, and

(3) (*Sharaf al-Nabī*) or (*Dalā'il al-nubuwwah*), or (*Sharaf al-nubuwwah*) or (*Sharaf al-Muṣṭafā*), a classified collection of traditions relating to the Prophet: H.Kh. iv 7556, Rieu Arabic Suppt. 509 (11th cent. A.D.), Ahlwardt ix 9571 (an abridgment ? A.H. 447/1055).

Persian translation by Maḥmūd b. M. b. 'Alī al-Rāwandī²:

¹ Khargūsh is said to be the name of a street in Nishāpūr.

² According to the As'ad Efendī catalogue the translator was Shaiḫ Maḥmūd b. M. b. 'Alī al-Rāwandī, i.e. presumably Zain al-Dīn Maḥmūd b. M. b. 'Alī al-Rāwandī, a calligraphist and poet, who was the maternal uncle of Najm al-Dīn Abū Bakr M. b. 'Alī b. Sulaimān al-Rāwandī, the author of the history of the Saljūqs entitled *Rāhat al-ṣudūr*, a work begun in 599/1202. On the other hand Blochet, following apparently a title-page inscription or a colophon or the like, calls the translator (*imām i 'ālim i rabbānī i bārī i nāsik i mutawarrī*) Najm al-Dīn Maḥmūd [sic, not Muḥammad] b. 'Alī al-Rāwandī and identifies him with the author of the *Rāhat al-ṣudūr* (whose name does not seem to be open to doubt since he mentions it repeatedly in the *Rāhat al-ṣudūr*). The Bāyazīd catalogue says nothing about the translator. In 577/1181 Zain al-Dīn Maḥmūd al-Rāwandī was employed by the Sultān Ṭuḡhril as his instructor in calligraphy and in 585/1189 he was sent from al-'Irāq to Māzandarān as an envoy to the king of that country (see the *Rāhat al-ṣudūr*, ed. M. Iqbal, G.M.S. 1921, pp. xvi-xvii).

As'ad 2222 (A.H. 599/1202-3. See Tauer 287, note 3), **Blochet** i 371 (A.H. 608/1211-12), **Bāyazīd** 888 (A.H. 755/1354. See Tauer 287, note 3).

[Subkī iii 282-3; Rieu Arabic Suppt. 509; Brockelmann i 200, 521 (where the reference to the Cairo catalogue seems to be incorrect).]

217. **al-Qāḍī 'Iyād** b. Mūsā al-Yaḥṣubī al-Sabtī al-Mālikī was born in 476/1083 at Ceuta, of which town he eventually became *qāḍī*. He died at Marrākush in 544/1149. Of the score of works written by him *al-Shifā' bi-ta'rīf ḥuqūq al-Muṣṭafā* became widely celebrated (see Brockelmann i 369, *Ency. Isl.* under 'Iyād).

al-Shifā' bi-ta'rīf ḥuqūq al-Muṣṭafā, an Arabic work on the merits of the Prophet and the duties of Muhammadans towards him: for MSS. see Brockelmann i 369.

Editions: [Cairo,] 1276/1859° etc.

Persian translations: (1) by ? : **I.O.** D.P. 42 (?) (Bilg. 695) (A.H. 1158/1745), (2) by Abū Bakr b. M. Bharūchī : **Āṣafīyah** i p. 682 no. 487 (1st half only).

218. **Raḍī al-Dīn** Abū Naṣr al-Ḥasan b. al-Faḍl **al-Ṭabarsī** is much less celebrated than his father, Amīn al-Dīn al-Faḍl b. al-Ḥasan al-Ṭabarsī (d. 548/1154), the author of the well-known Arabic Shī'ite commentaries on the *Qur'ān* entitled *Majma' al-bayān* completed in 536/1142 (see *Catalogue of the Arabic MSS. in the Library of the India Office*, vol. ii no. 1102, Ahlwardt 802, Loth 61-3, Cureton-Rieu 1473 etc.) and *Jawāmi' al-jāmi'* written in 542-3/1147-8 (see *Catalogue of the Arabic MSS. in the ... India Office*, vol. ii no. 1104, Loth 64 etc.). The date of his death does not seem to be recorded.

Makārim al-akhhlāq,¹ an Arabic work on the practice of the Prophet and the Imāms as an example for Muslims (*De imitatione Muhammadis*).

Editions: **Būlāq** 1300/1883°, **Cairo** 1303/1886°, 1311/1893°.

¹ There is some disagreement among Shī'ite scholars concerning the particular Ṭabarsī who wrote this work.

Persian translations : (1) *Makārim al-karā'im*, by 'Alī b. al-Ḥasan al-Zawārī (see pp. 14-15 *supra*), who flourished under Shāh Tahmāsp I (A.H. 930/1524-984/1576) : I.H. 574 and 3088 : I.O. D.P. 744 (?) (Bilg. 595) (19th cent.).

(2) *Maḥāsin al-ādāb*, by Naṣīr al-Dīn M. b. 'Abd al-Karīm al-Anṣārī al-Astarābādī, written also in Shāh Tahmāsp's reign not earlier than 941/1534-5 : Rieu i 15b (16th cent.).

(3) *Tarjamah i Makārim al-akhhlāq*, by an unknown author, completed in 1064/1654 : I.H. 575, Bānkipūr xiv 1218, Calcutta Madrasah p. 64 no. 112.

(4) *Tarjamah i Makārim al-akhhlāq*, completed in 1065/1655 by 'Alī b. Ṭaifūr al-Bistāmī : Ivanow Curzon 751 (A.H. 1076/1665), Bānkipūr xiv 1220 (19th cent.).

[*Rauḍāt al-jannāt* 512-14.]

219. The traditionist Abū 'l-Karam 'Abd al-Salām b. M. b. [Abī] l-Ḥasan 'Alī al-Ḥijjī al-Firdausī al-Andarastānī¹ does not seem to be mentioned in the biographical dictionaries, but his *Mustaqṣā* was probably written in the latter half of the 6th/12th century, since his immediate predecessor in the *isnād* prefixed to it is said to have received a tradition at Jurjānīyah (Gurgānj) in 536/1141-2. 'Abd al-Salām had spent a whole life in collecting all the genuine traditions from the best authorities and his *Mustaqṣā* was written at the request of the *Saiyid i qurrā i ahl i Islām* Abū 'l-Qāsim Maḥmūd b. Aḥmad.

It was translated into Persian by Kamāl al-Dīn Ḥusain b. al-Ḥasan al-Khwārazmī al-Kubrawī, who died in 839/1435-6 (according to the *Majālis al-'ushshāq*). He was a disciple of the great saint Khawājah Abū 'l-Wafā' (who died at Khwārazm in 835/1431-2, see *Nafaḥāt al-uns*, *Haft iqlīm* no. 1411), and he wrote a commentary on the *Mathnawī* and a commentary on the *Burdah* of al-Būṣīrī in the Khwārazm dialect of Turki.

[*Ḥabīb al-siyar* ii 3, 144; *Haft iqlīm* no. 1412.]

*al-Mustaqṣā [fi sharḥ al-Mujtalā ?]*² : an Arabic history

¹ This is perhaps a corruption of al-Andarastānī. Andarastān is given as the name of a village one day's journey from Gurgānj.

² The Persian translator in his preface calls the Arabic original *Mustaqṣā dar sharḥ i Mujtalā*. "The *Mujtalā*, a previous work of the same author, contained nearly the same matter in a more condensed form" (Rieu).

of the Prophet and the first five Caliphs based mainly on the *Ṣaḥīḥs* of Muslim and al-Bukhārī and the *Muwattaʿ* of Mālik: *H. Kh.* v p. 375. No MSS. recorded.

Persian translation: *al-Maqṣad al-aqṣā*¹ *fī tarjamat al-Mustaṣṣā* enlarged by an account of the Imāms to ʿAlī al-Riḍā and other historical information and written after the death of Amīr Shāh-Malik, Governor of Khwārazm, in 829/1425-6 and before the expulsion of his son Amīr Ibrāhīm from Khwārazm by the Uzbaks in 834/1430-1, the former being referred to in the work as dead and the latter being spoken of as Governor of Khwārazm: *H. Kh.* vi p. 90, *Salīm Āghā* 849-50 = Tauer 181-2 (A.H. 894/1489), *Rieu* i 144 (16th cent.), *Āṣafiyah* i p. 482 no. 60 (A.H. 1152/1739-40), *Upsala* Zettersteen 405.

220. Muḥammad b. ʿAbd Allāh b. ʿUmar.

Sīrat al-Nabī, a short biography abridged from a larger work and divided into 8 (7) *bābs*: *Salīm Āghā* 808 = Tauer 172 (A.H. 694/1295).

221. Abū ʿl-Faṭḥ M. b. A. b. Abī Bakr al-Kārtānī (?) was for some time at the court of Pādishāh Khātūn (A.H. 693/1294-694/1295) at Kirmān and then went to Pūman, where he wrote his life of the Prophet for Abū ʿl-Naṣr Dibāj b. Fīl-Shāh, the ruler of Gīlān.

Zulāl al-ṣafā fī aḥwāl al-Mustaṣṣā: *Fātiḥ* 4376 = Tauer 173 (circ. A.H. 700/1300-1).

222. Abū ʿl-Faṭḥ Faṭḥ al-Dīn M. b. M. al-Yaʿmarī al-Andalusī al-Shāfiʿī called Ibn Saiyid al-Nās was born at Cairo in 661/1263 or 671/1273, became Professor of Ḥadīth in the Zāhiriyyah Madrasah and died in Shaʿbān 734/1334.

ʿUyūn al-athar fī funūn al-maghāzī wa-ʿl-shamāʿil wa-ʿl-siyar, a detailed Arabic biography of the Prophet: for MSS. see Brockelmann ii 71 (add I.O. 4105).

¹ Hājji Khalīfah has confounded this work with ʿAzīz b. M. al-Nasafī's *Maqṣad i aqṣā*, a compendium of Sūfism, for which see Berlin p. 1053, Blochet i, 99, i 150 (8), Bodleian 1250, 1298, Browne Suppt. 1235, 1595, Gotha 6 (11), Hamburg 149 ii, Ivanow 1179 (2), 1180, Leyden v p. 42, nos. 2305-7, Rieu ii 834 etc.

Arabic abridgment by the author himself: *Nūr al-'uyūn* : for MSS. see Brockelmann, *loc. cit.*

Persian translation of the abridgment: *Surūr al-mahzūn* by Walī Allāh Dihlawī (d. 1176/1762-3, see pp. 20-22 *supra*).

Editions: [Calcutta,] 1249/1833-4*, [Delhi?] Muḥammadī Press, 1257/1841*, Cawnpore 1851* (see Rieu iii 1058a), Lahore 1891*.

[Brockelmann ii 71, *Ency. Isl.* under Ibn Saiyid al-Nās.]

223. Sa'id [al-Dīn M.]¹ b. Mas'ūd b. M. al-Kāzarūnī, a descendant of Abū 'Alī al-Daqqāq, died according to *al-Durar al-kāminah* in Jumādā ii 758/May-June 1357. He was the author of (1) an Arabic commentary on the *Mashāriq al-anwār* of al-Ṣaghānī entitled according to H.Kh. *al-Matālī' al-Muṣṭafawīyah*, (2) a work entitled *Shifā' al-ṣudūr*, (3) *al-Musal-salāt*, a collection of traditions completed in 742/1341 (Cairo Arabic Cat. vii 455), and

(4) An Arabic life of Muḥammad, which H.Kh. calls *al-Muntaqā fī siyar maulūd al-Nabī al-Muṣṭafā* but which the B.M. Catalogue and the Persian translator call *Maulūd al-Nabī* (or *Maulūd al-Muṣṭafā*), divided into four *qisms* and a *khātimah* and written between A.H. 732/1331 (the date of an incident in the author's life mentioned by the translator, see Bānkīpūr Cat. vi p. 85) and 758/1357, the date of the author's death: H.Kh. vi p. 167,² Cureton-Rieu p. 423 no. 920, Bānkīpūr Arab. Cat. xv no. 1010, Yefū 857.

Persian translations: (1) completed at Shīrāz A.H. 760/1358 by the author's son 'Afīf b. Sa'id al-Kāzarūnī³:

¹ The author's son 'Afīf [al-Dīn] in the colophon to his Persian translation of his father's life of Muḥammad calls his father Sa'id b. Mas'ūd. This is not, of course, inconsistent with Sa'id al-Dīn M. b. Mas'ūd, a form in which the name occurs elsewhere. The Berlin Catalogue gives the name as Sa'id b. M. b. Mas'ūd.

² H.Kh.'s statements concerning the author and his works are not free from confusion (see 'Abdul Muqtadir's remarks in the Bānkīpūr Catalogue vi pp. 83-4).

³ H.Kh. ascribes to 'Afīf b. Sa'id three other works, *Arba'in i Kāzarūnī*, *Sharḥ i Bukhārī* completed at Shīrāz in Rabi' i 766/1364 and *Shifā' al-ṣudūr*. As 'Abdul Muqtadir points out, however, the last is stated in the introduction to the *Tarjamah i Maulūd i Muṣṭafā* to be a work of Sa'id b. Mas'ūd's.

Tarjamah i Maulūd i Muṣṭafā (or *al-Nabī*), sometimes called *Siyar i 'Afīfī* or *Siyar i Kāzarūnī*: **Bāyazīd** 883 = Tauer 174 (A.H. 793/1391. Bad MS.), **Nūr i 'Uṭhmāniyah** 3342 = Tauer 175 (A.H. 833/1430), **Bānkipūr** vi 484 (A.H. 841/1437), **Āṣafiyyah** ii p. 882 no. 135 (A.H. 860/1455-6), **Lālā Ismā'īl** 328 = Tauer 176 (A.H. 876/1472), **Fātiḥ** 4405b = Tauer 177 (A.H. 885/1480), **Browne Coll. J.** 5 (10) = Houtum-Schindler 34 (A.H. 896/1491 (?)),¹ **Ivanow** 49 (A.H. 989/1581-2, said to be copied from an autograph), **Būhār** 17 (A.H. 1173/1760), **Hamburg** 220 (fairly old), **Berlin** 543 (old), 544, **Ethé** 165, **I.O.** D.P. 727, **Rieu** iii 1026a (table of contents only).

(2) *Nihāyat al-mas'ūl fī dirāyat al-Rasūl*, a translation made by 'Abd al-Salām b. 'Alī b. al-Ḥusain al-Abarqūhī for a certain Abū 'l-Ashraf Muḥammad described as *Nāẓim i umūr i jumhūr al-Mu'minīn*: **Shahīd 'Alī Pāshā** 1962 = Tauer 179 (A.H. 780/1378-9), **Āyā Ṣūfiyyah** 3510 = Tauer 178 (A.H. 905/1499).

[*al-Durar al-kāminah* iv pp. 255-6; Brockelmann ii 195; **Bānkipūr** vi 484 (where the problems relating to the author and **Ḥ. Kh.**'s confusions are discussed).]

224. Majd al-Dīn M. b. Ya'qūb **al-Firūzābādī**, celebrated as the author of the Arabic dictionary entitled *al-Qāmūs*, was born in 729/1329 at Kāzarūn, near Shīrāz, and died in 817/1414 at Zabīd (for further information see Brockelmann ii 181-3 and *Ency. Isl.* under al-Firūzābādī).

Sufar al-sa'ādah, or *al-Ṣirāṭ al-mustaqīm*, traditions relating to the practice of the Prophet especially in regard to religious observances, divided into five unnumbered chapters ((1) ablutions (*wuḍū'*), prayer (*namāz* and *ad'iyyah*), fasting (*ṣuyām*) etc., (2) Friday and the Friday service, (3) the pilgrimage, (4) the glorification of God (*adhkār*), (5) the Prophet's general

¹ In the Catalogue of the Browne Collection the translator's name is given as Uwais b. Faḥr al-Dīn b. Ḥasan b. Ismā'īl Mūminābādī, but the opening words agree with those of 'Afīf b. Sa'id's translation.

manner of life (*dar 'umūm i ahwāl u ma'āsh i ḥadrat i nubuwwat*)¹ preceded by a *fātihah* and followed by a *khātimah*: H.Kh. iii 7174, **Gotha** 33 (A.H. 884/1480), **Bloch** i 89 (defective. A.H. 906/1500), **Flügel** iii 1963 (1) (extract *dar faḍīlat i ḥajj u 'umrah* only. A.H. 949/1542-3), **Peshawar** 371 (A.H. 1098/1686-7), **Bānkīpūr** xiv 1185 (A.H. 1103/1691-2).

Editions: "*Ṣirāṭ i mustaqīm al-ma'rūf Sifr al-sa'ādah*" **Lahore** 1286/1869*, 1293/1876*, 1294/1877*.

Arabic translation made in 804/1401-2 by Abū 'l-Jūd M. b. Maḥmūd Maḥzūmī Ḥanafī Miṣrī²: *Sufar al-sa'ādah*, **Fagnan** 1681 (A.H. 867/1462-3), **Cairo Arab. Cat.** i (A.H. 1310), p. 348 (A.H. 1097/1686).

Edition of the Arabic translation: [**Cairo** 1880 ? °] (with Walī Allāh Dihlawī's *al-Fauz al-kabīr* (see p. 22 *supra*) on the margin).

Persian commentary completed A.H. 1016/1607 by 'Abd al-Ḥaqq Dihlawī (for whom see p. 194): *al-Tarīq al-qawīm fī sharḥ al-Ṣirāṭ al-mustaqīm*³ or *Sharḥ Sufar al-sa'ādah*: **Bānkīpūr** xiv 1186 (A.H. 1033/1624, autograph), **I.O. D.P.** 56 (corrected by the author himself), **Ethé** 2656 (A.H. 1016/1607. FULL ANALYSIS), 2657 (n.d.), **Āṣafiyah** ii p. 878 nos. 28 (n.d.), 29 (A.H. 1086/1675-6), p. 1608 no. 181, **Ivanow** 1002 (A.H. 1087/1676-7), 1003 (an abridgment?), **Rieu** i 15a (17th cent.), **Calcutta Madrasah** p. 63 no. 110 (A.H. 1194/1780), **Madras, Peshawar** 319,

Editions of 'Abd al-Ḥaqq's commentary: **Calcutta** 1252/1836*, [**Lucknow**] 1875*, [**Lucknow**] 1885°, **Lucknow** 1903*.

225. Abū 'l-Ḥasan M. b. al-Ḥusain⁴ b. al-Ḥasan al-Baihaqī al-Naisābūrī usually called **Quṭb al-Dīn al-Kaidarī**,⁵ a scholar

¹ According to Fagnan the Arabic translation is divided into the following *bābs*: (1) *al-jahārah*, (2) *al-salāt*, (3) *al-ṣiyām*, (4) *al-ḥajj*, (5) *al-adhḥkār*, (6) *al-salām wa-'l-ādāb*.

² This information concerning the identity and date of the translator comes from a note on fol. 1a of the Algiers manuscript.

³ This is the title by which 'Abd al-Ḥaqq designates the commentary in his own list of his works (see Rieu iii 1077b).

⁴ He is sometimes called M. b. al-Ḥasan.

⁵ al-Kaidarī is the form of his *nisbah* which, rightly or wrongly, prevailed among Shī'ite scholars, Kaidar being, it is alleged, a village in the district of Baihaq, but some authorities call him al-Kundurī.

and poet, belongs apparently to the 6th/12th century.¹ According to the *Raudāt al-jannāt* (p. 604), the year 773/1371-2 is mentioned in his commentary on the *Nahj al-balāghah* as that in which he received a *riwāyah* from 'Abd Allāh b. Ḥamzah al-Ṭūsī at Sabzawār (of Baihaq), but 573/1177-8 should doubtless be read. He was the author of several works including

(1) *al-Iṣbāḥ*,² a work on Shī'ite law, (2) *Ḥadā'iq al-ḥaqā'iq* ³ *fī farr daqā'iq aḥsan al-khalā'iq*, a commentary on the *Nahj al-balāghah*, and (3) *Mabāḥij al-muhaj fī manāḥij al-ḥujaj*,⁴ all of which were presumably in Arabic. A Persian abridgment of the third of these works was prepared under the title *Bahjat al-mabāḥij* by Abū Sa'īd ⁵ Ḥasan b. Ḥusain Shī'ī Sabzawāri (an author of the 9th/15th century), who wrote (1) *Maṣābīḥ al-qulūb*, a paraenetic work in Persian (I.H. 2948),

(2) *Rāḥat al-arwāḥ wa-mu'nis al-ashbāḥ*, anecdotes of the Prophet and his family dedicated to the Sulṭān Niẓām al-Dīn Yahyā b. al-Ṣāhib al-A'ẓam Shams al-Dīn [of the 4th Ṣaffārid dynasty, reigned A.H. 842/1438-9—885/1480-1. See Zambaur *Manuel de généalogie etc.* p. 200], Ivanow 1110 (defective. 18th cent.), (3) a translation of al-Irbilī's *Kashf al-ghummah* (see p. 210).

Bahjat al-mabāḥij, on the merits and miracles of the Prophet and his descendants, being an abridgment (with additions) of the aforementioned *Mabāḥij al-muhaj*: I.H. 406, Būhār 34 (16th cent.), I.O. D.P. 578a, 578b, Browne Suppt. 202 (A.H. 1199/1784-5. King's 58).

Metrical version: *Bahjat al-mabāḥij* or *Kitāb i mu'jizāt* (a chronogram = 953/1546-7), by M. Taqī al-Dīn "Ḥairatī" ⁶

¹ According to an authority quoted in the *Raudāt al-jannāt* a contemporary note at the end of a copy of his commentary on the *Nahj al-balāghah* stated that it was completed in Sha'bān 576/1181.

² According to I.H. 222 *al-Iṣbāḥ* is the title of his commentary on the *Nahj al-balāghah*.

³ *Ḥadā'iq al-ḥaqā'iq fī sharḥ kalimāt kalām Allāh al-nāḥiq* is given in I.H. 998 as the title of a commentary on the *Nahj al-balāghah* by 'Alā' al-Dīn Gulistānah.

⁴ I.H. 3141 gives the title as *Manāḥij al-manhaj*. Other variations occur.

⁵ Or Abū 'l-Faḍl Kamāl al-Dīn acc. to fol. 1a of the Būhār MS.

⁶ "Ḥairatī" will reappear in the section POETRY.

Tūnī written by order of Shāh Tahmāsp: Rieu Suppt. 303 (slightly defective. A.H. 965/1558), Bānkipūr ii 235 (A.H. 1055/1646), 236 (A.H. 1075/1665), Glasgow (JRAS. 1906 p. 601 no. 27), Rehatsek p. 129 no. 13 (?).

[Raudāt al-jannāt 170 (Hasan Sabzawārī), 604 (al-Kaidarī).]

226. Apparently unknown is the authorship of

al-Dhīrwat al-‘ulyā fī sīrat al-Muṣṭafā, an Arabic work, of which no copies seem to be recorded.

Persian translation made by Bahā’ al-Dīn Kāzarūnī¹ for the Amīr i kabīr Nāṣir i juyūsh al-Muslimīn . . . ‘Alā’ al-Daulah [wa-]l-Dīn Pīr ‘Alī: Lālā Ismā‘īl 330 = Tauer 180 (A.H. 818/1415), Āṣafīyah ii p. 878 no. 44.

227. ‘Abd al-‘Azīz called (*mulaqqab*) Muḥyi al-Ḥiṣārī wrote in 821/1418 his

Siyar al-Nabī, in twelve *majālis*, the last of which contains an account of Muḥammad’s death and a short history of the first four Caliphs: Nūr i ‘Uthmāniyah 3346 = Tauer 183 (A.H. 844/1441).

228. **S. Muḥammad b. S. Nāṣir al-Dīn Ja‘far Ḥusainī Makki** is said to have been a pupil and *khalīfah* of the celebrated saint Nāṣir al-Dīn Maḥmūd Chirāgh i Dihlī (d. 757/1356), to have lived from the time of Sultān Muḥammad Tughluq (reigned 725/1325–752/1351) to that of Sultān Buhlūl (reigned A.H. 854/1450–894/1489) and to have reached an age of more than 100 years. Among his works are mentioned (1) *Baḥr al-ma‘ānī*, Ṣūfī letters to Malik Maḥmūd (Shaikhān) written A.H. 824/1421–825/1422 (see Āṣafīyah i p. 404 nos. 789, 886, Ethé 1867–8), (2) *Risālah dar bayān i rūḥ*, and (3) *Pan̄j nikāt*. According to the *Khazīnat al-asfiyā* he died in 891/1486 and was buried at Sirhind.

¹ So Tauer. The Āṣafīyah catalogue calls the author (translator) Bahā’ al-Dīn Kāzarānī [sic] and the work *Siyar al-Muṣṭafā tarjamah i Dhīrwat al-‘ulyā*. The Lālā Ismā‘īl catalogue (probably through a misuse of Ḥ.Kh.) calls the author Zahīr al-Dīn ‘Alī al-Kāzarūnī and gives the date of his death as 694 [cf. Ḥ.Kh. iii p. 635, where Zahīr al-Dīn ‘Alī b. M. al-Kāzarūnī is mentioned as the author of a life of Muḥammad (title not stated)].

Bahr al-ansāb, a historical and genealogical work on the Prophet and his ancestors, the first six Caliphs and the Imāms, being (according to the Edinburgh catalogue) a translation of an Arabic work by the translator's father: **Edinburgh** 407 (A.H. 1011/1602-3), **Browne** Suppt. 153 (Corpus 205 (1)).

[*Sawāfi*: *al-anwār* (Ethé col. 332); *Khazīnat al-asfiyā* i 402.]

229. Amīr Saiyid **Aṣīl al-Dīn** Abū 'l-Mafākhir 'Abd Allāh b. 'Abd al-Rahmān al-**Husainī** al-Dashtakī al-Shīrāzī al-Shāfi'ī was summoned from Shīrāz to Harāt by Sultān Abū Sa'id and used to deliver sermons every week in the mosque of Gauhar Shād Āghā. In the month of Rabī' i he used to read his *Milād i Nabī* [i.e. apparently *al-Mujtabā*] to large and attentive audiences. He died in 883/1478.

A *Risālah i mazārāt i Shīrāz* is mentioned as a work of his by Khwānd-Amīr, and he is apparently also the author of a similar work relating to the distinguished persons buried at Harāt and entitled *Maqṣad al-iqbāl al-Sultānīyah wa-marṣad al-a'māl al-Khāqānīyah* (see As'ad 2428 and *Mélanges asiatiques* iv (St. Petersburg 1860-3), p. 54). For his nephew, Jamāl al-Husainī, see p. 189.

al-Mujtabā fī sirat al-Muṣṭafā, a large history of Muḥammad in 28 *majālis* (see Bānkīpūr vi p. 93): no copies recorded.

Abridgments by the author himself:

(1) *al-Mujtanā min kitāb al-Mujtabā fī sirat al-Muṣṭafā* completed in 830/1427 at Kirmān for the wazīr Jamāl al-Dīn Ibrāhīm known as (*al-mashhūr bi*) Abū Kālījār and divided into a *muqaddimah*, three *asls* and a *khātimah*: **Shahīd 'Alī Pāshā** 1897 = Tauer 184 (11th/17th cent.).

(2) *Durj al-durar wa-darj al-ghurar fī bayān milād Saiyid al-bashar*, completed in (or after) 858/1454 and divided into twelve *majālis*: H. Kh. iii p. 222, **Āyā Shūfiyah** 3195 = Tauer 185 (A.H. 886/1481), 3196 = Tauer 186 (11th/17th cent.), **Aumer** 270 (*Majlis* vii-xii only, i.e. A.H. 3-11. A.H. 1060/1650), **Bānkīpūr** vi 485 (18th cent.), **Āṣafiyyah** ii p. 876 no. 119.

[*Habīb al-siyar* iii 3, 335; *Haft iqīm* no. 208; *Majālis al-mu'minīn* 226-7; Rieu i 147a; Bānkīpūr vi 485.]

230. **Salām Allāh b. 'Alī al-Bakrī** composed in al-'Irāq A.H. 863/1458-9

al-Tuhfat al-Salāmīyah fi 'l-jawāhir al-Islāmīyah based on the *Ta'rif [bi-'l-maulid al-sharīf]* of M. b. M. Ibn al-Jazarī¹ and other works and divided into twelve *bābs*: **Rawān Kōshkū** 1526 = Tauer 187 (A.H. 894/1489).

231. A quotation or quotations from Jāmī (d. 898/1492) and the date of Ethé 137 (A.H. 871/1466-7) show that the fifteenth century is the period to which we must assign—

Siyar al-Nabī, a detailed life of Muḥammad in 45 *faṣls* and a *khātimah*: **Ethé** 136 (*Faṣls* 1-30, defective at beginning. N.d.), 137 (*Faṣls* 32-45 and *khātimah*. A.H. 871/1466-7), **Bānkīpūr** vi 489 (opens in fifth *faṣl*. 16th cent.).

232. Jamāl al-Dīn Aḥmad Ardīstānī usually called **Pīr Jamāl** or, as a poet, "**Jamālī**," an eminent Ṣūfī, the eponym of an order of dervishes (the Pīr-Jamālīyah), and the author of numerous works, mainly poetical, died A.H. 879/1474-5. A copy of his *Kullīyāt*, preserved in the India Office, has been described by R. A. Nicholson in the *Volume of Oriental studies presented to E. G. Browne*, Cambridge 1922, pp. 364-70. For other collections of his poems see Bodleian 1274, Browne Coll. v 38, Būhār 357, and Ivanow 648 = Sprenger 296.

Bayān i ḥaqā'iq i aḥwāl i Saiyid al-Mursalīn (or *al-Muṣṭafā*), a large *mathnawī* with many interspersed prose passages on the life of Muḥammad as the perfect model for mystics, divided into the seven parts (1) *Miṣbāḥ al-arwāḥ* completed A.H. 868/1463-4, (2) *Aḥkām al-muḥibbīn*, (3) *Nihāyat al-ḥikmat*, (4) *Bidāyat al-maḥabbat*, (5) *Hidāyat al-ma'rīfat*, (6) *Fath al-abwāb*, (7) *Sharḥ al-wāṣilīn* completed A.H. 876/1471-2: **Blochét** iii 1757 (early 16th cent.), 1758-9 (lacking Pt. 7. Mid 16th cent.), 1760 (*Miṣbāḥ al-arwāḥ* only. Early 16th cent.),

¹ Died at Shīrāz A.H. 833/1429. See Brockelmann ii 201-3, *Ency. Isl.* under Ibn al-Djazarī and Rieu's *Suppl. to the Cat. of the Arabic MSS. in the B.M.* No. 515, where a life of Muḥammad by Ibn al-Jazarī is described. This may be the work in question, but Ibn al-Jazarī wrote more than one work on the subject.

1761 (*Fath al-abwāb* only. Circ. A.D. 1480), **Ivanow** 648 (Pts. (1) and (7) only. Mid 10th/16th cent.), **I.O.** 3866, **Browne** Coll. v 38 (A.H. 1235/1819).

[*Şuhuf i Ibrāhīm* (Berlin p. 633 no. 55 and p. 636 no. 41); Ma'sūm 'Alī *Shāh Tarā'iq al-haqā'iq*, Tih'rān 1319/1901-2, ii, p. 159; *Riyād al-'arifīn* pp. 53-7; Nicholson in the Browne Volume, *loc. cit.*]

233. **Hājji Nūr al-Dīn M. Kāzarūnī** began in 885/1480-1 for *Shāh Ya'qūb* [of the Āq-quyūnlū presumably] his

Maulūd i haḍrat i Risālat-panāh i Muḥammadī, a large *mathnavī* on the life of Muḥammad in four *qisms*: **Hakimoghlu 'Alī Pāshā** 812 = Tauer 188 (10th/16th cent.), **Hudā'i Efendi** 97/1 = Tauer 189 (10th/16th cent.), **Yildiz Köshkü**, *khuṣūṣī* 39 = Tauer 190 (12th/18th cent.).

234. The well-known poet, scholar and mystic **Nūr al-Dīn 'Abd al-Rahmān b. Aḥmad Jāmi** died at Harāt in 898/1492.

Sharwāhid al-mubuwwah li-taqwiyat yaqīn ahl al-futuwwah, evidences of Muḥammad's prophetship in his own life and in that of his companions and their successors, written A.H. 885/1480 and divided into a *muqaddimah*, seven *rukns* and a *khātimah*: **H.Kh.** iv p. 82, **Āyā Şūfiyah** 3279 = Tauer 191 (A.H. 888/1483), 3277 = Tauer 192 (A.H. 889/1484), 3283 (1) = Tauer 194 (A.H. 893/1488), 3282 = Tauer 196 (A.H. 897/1492), 3275 = Tauer 201 (circ. A.H. 900/1494-5), 3276 = Tauer 202 (circ. A.H. 900/1494-5), 4206 (1) = Tauer 205 (A.H. 906/1500-1), 3280 = Tauer 206 (A.H. 913/1507), 3278 = Tauer 208 (A.H. 937/1530), 3281 = Tauer 209 (A.H. 949/1543), 4207 (1) = Tauer 216 (10th/16th cent.), 4208 (5) = Tauer 217 (10th/16th cent.), 4209 (1) = Tauer 218 (10th/16th cent.), **Ye'ni** 991 (2) = Tauer 193 (A.H. 893/1488), **Hakimoghlu 'Alī Pāshā** 660 (1) = Tauer 195 (A.H. 896/1490-1), 725 (1) = Tauer 220 (10th/16th cent.), **Nūr i 'Uthmāniyah** 4171 (1) = Tauer 197 (A.H. 898/1492-3), 4176a (2) = Tauer 200 (A.H. 899/1494), 4179a (4) = Tauer 219 (10th/16th cent.), **Fātiḥ** 4044 (1) = Tauer 198 (A.H. 898/1492-3), 4045 (1) = Tauer 199 (A.H. 898/1492-3), 4417 = Tauer 222 (11th/17th cent.), **'Umūmiyah** 3410 (1) = Tauer

203 (9th/15th cent.), 3698 = Tauer 204 (9th/15th cent.), **Leyden** iv p. 299 no. 2112 (A.H. 902/1496-7), 2111 (A.H. 993/1585), v p. 273 (A.H. 918/1512-13. Utrecht 41), **Salīm Āghā** 819 (1) = Tauer 207 (A.H. 921/1515), **Dorn** p. 370 (circ. 930/1523-4 ?), **Bodleian** 894 (4) (A.H. 941/1534), 895 (2) (A.H. 963/1556), 967 (A.H. 951/1544), 968, **Bloch** i 375 (A.H. 976/1568), 376 (17th cent.), 377 (17th cent.), **Ethé** 1357 (6) (A.H. 979/1571), 1374 (not later than A.H. 1031/1621-2), **I.O. D.P.** 36 (6), 679 (3 copies), **Cairo** p. 534 (A.H. 985/1577-8), p. 410 (A.H. 993/1585), **Bānkīpūr** ii 181 (4) (A.H. 970/1562-3 (?)), 203 (16th cent.), **Rieu** i 146a (A.H. 1008/1600), **Peshawar** 1447 (A.H. 1018/1609-10), 835 B, **Berlin** 38 (3) (A.H. 1097/1685-6), 550, 551, 552 (defective), **Āṣaḥīyah** ii p. 878 no. 4, **Aumer** 271 (A.H. 1221/1806-7), **Calcutta Madrasah** 126 (A.H. 1231/1816), **Browne** Suppt. 819 (King's 254), 820 (Corpus 240), **Gotha** 22 (fragment). Several other Constantinople MSS. are mentioned by Tauer.

Editions : (place ?) 1279/1862-3 (see *Āṣaḥīyah* ii p. 878 no. 114), (place ?) 1288/1871-2 (see *Āṣaḥīyah* ii p. 878 no. 128), **Lucknow** 1876*, 1882°.

Turkish translation by Lāmi'i: **Flügel** iii 1686.

235. **Mu'in al-Dīn Farāhi** died A.H. 907/1501-2 (see p. 11 *supra*).

(1) *Ma'ārij al-nubuwwah fī madārij al-futuwwah*, a life of Muḥammad divided into a *muqaddimah*, four *rukns* and a *khātimah* and based on some detached discourses (*maḥālīs*) which the author began to write in Rabi' i A.H. 891/1486: **H.Kh.** v p. 608 no. 12295, **Āyā Ṣūfiyah** 3442 = Tauer 228 (A.H. 898/1492), 3387 = Tauer 230 (*Khātimah* only. A.H. 917/1512), 3444 = Tauer 232 (A.H. 953/1546-7), 3443 = Tauer 234 (A.H. 968/1560-1), 3258 = Tauer 243 (10th/16th cent.), **Qarah Muṣṭafā** 403 = Tauer 229 (A.H. 904/1499), **As'ad** 2414 = Tauer 231 (A.H. 922/1516), **Lālā Ismā'il** 373 = Tauer 233 (A.H. 968/1560-1), **Chelēbi 'Abd Allāh** 266 = Tauer 236 (A.H. 968/1560-1), **Dāmād Ibrāhīm** 408 = Tauer 237 (A.H. 978/1570-1), 409 = Tauer 244 (10th/16th cent.), 410 = Tauer 245 (10th/16th cent.), **Tarkhān Khadijah Sulṭān**

246 = Tauer 238 (A.H. 981/1573), **Bānkipūr** vi 486 (A.H. 1001/1592-3), 487-8 (A.H. 1057/1647), **Rieu** i 150b (*Rukns* iii-iv and *Khātimah*. 16th cent.), 149a-150a (17th cent.), 150b (*Rukns* i-ii. 18th cent.), **Ethé** 138 (A.H. 1008-10/1599-1602), 139 (A.H. 1029/1620), 140 (slightly defective. A.H. 1025/1616), 141 (damaged and lacking *Khātimah*. A.H. 1022/1613), 142 (lacks *Muqaddimah*. 11th cent. H.), 143 (lacks *Muqaddimah*), 144 (*Muqaddimah* and *Rukns* i-ii. A.H. 1015/1606), **I.O. D.P.** 716 (lacunae. Partly autograph (??), partly A.H. 1134/1722), **Bodleian** 128 (A.H. 1021/1612), 129, 130 (*Rukn* iv and *Khātimah*. A.H. 1162/1749), 1963 (very defective), **Āṣafiyyah** ii p. 880 nos. 10 (A.H. 1087/1676-7), 2 (*Rukn* iv. A.H. 1026/1617), 7 (*Rukns* iii-iv. A.H. 1100/1688-9), 38 (*Rukn* i), 39 (*Rukn* ii), 40 (*Rukn* iii. A.H. 1095/1684), **Ivanow** 50 (11th cent. A.H.), 51 (defective at end. A.H. 1033/1623-4), 52 (*Muqaddimah* only), Curzon 11 (*Muqaddimah* and *Rukn* i. 17th cent.), 1st Suppt. 819 (*Rukns* iii-iv. 11th/17th cent.), **Aumer** 269 (A.H. 1043/1633-4), **Peshawar** 1403-4 (A.H. 1066/1655-6), 1405 (*Rukn* i), **Eton** 12-13 (A.H. 1090/1679-80), **Blochét** i 383 (extends to beginning of *Rukn* iii. 17th cent.), 384 (*Muqaddimah* and *Rukns* i-ii. 17th cent.), 385 (*Muqaddimah* and *Rukns* i-ii. 17th cent.), **Decourdemanche** S.P. 1854, **Lindesiana** p. 197 nos. 385-6 (A.H. 1118/1706-7), no. 454 (? *Siyar al-Nabī* by Mu'in b. Maḥmūd ? Circ. A.D. 1660), **Edinburgh** 190 (before A.H. 1137/1724-5), **Bühār** 23 (A.H. 1282/1865-6), **Browne** Suppt. 1211 (King's 76), **Leningrad** Mus Asiat. (2 defective copies. See *Mélanges asiatiques* vii (1876) p. 400), **Salemann-Rosen** p. 19 nos. 300 (vols. iii-iv), 614*, 615, **Upsala** Zetterstéen 404.

Editions: **Lucknow** 1875*, **Lahore** 1292/1875*, **Cawnpore** 1882°, 1887†, [1895°], **Bombay** 1300/1883°, 1324/1906*.

Turkish translation by M. b. M. called *Altī-Parmaq* (d. 1003/1623-4): *Dalā'il i nubuwwat i Muḥammadī u shamā'il i futuwwat i Aḥmadī*, **Flügel** ii 1231 (A.H. 1093/1682), 1232 (A.H. 1032/1622), **Dresden** 385, **Berlin** (Cod. Petermann ii 125), **Cairo** Turk. Cat. p. 15 (3 copies), **Karlsruhe** 26 (defective), **New York** Columbia Univ. (see *JAOS.* 49 (1929) p. 232), **Hamburg** 267.

Editions: **Constantinople** 1257/1841-2 (see *Journal asiatique* 1843, i 263), **Bulāq** 1271/1854-5.

(2) (*Mi'rāj-nāmah*) or (*Qisṣah i Mi'rāj*), probably by Mu'in al-Dīn Farāhī, since some of the many poetical quotations contain the *takhalluṣ* Mu'in i miskīn: **Ivanow** 325 (17th cent.).

236. Amīr **Jamāl** [al-Dīn] 'Aṭā' Allāh b. Faḍl Allāh al-**Ḥusainī** al-Daštakī al-Shīrāzī was the nephew and pupil of Amīr Aṣīl al-Dīn 'Abd Allāh al-Ḥusainī (for whom see p. 184 *supra*). He was, according to **Kh**wānd-Amīr, an outstanding divine of Sulṭān Ḥusain's time at Harāt, where for some years he taught in the Madrasah i Sulṭānīyah and preached in the Masjid i jāmī'. **Kh**wānd-Amīr speaks of him as living in retirement, wholly absorbed in devotions and good works. According to the *Tabaqāt i Shāh-Jahānī* he died in 926/1520.¹

(1) *Rauḍat al-ahbāb fī siyar al-Nabī wa-'l-Āl wa-'l-Aṣḥāb*, lives of Muḥammad, his family, companions etc. written at the request of Mīr 'Alī Shīr, completed A.H. 900/1494-5 and divided into three *maqṣads* ((1) Muḥammad, completed A.H. 888/1484, (2) *Bāb* 1 (*Bāb* 2 does not occur), the first three Caliphs,² (3) 'Alī and the twelve Imāms, with an alphabetical list of famous Companions etc.³): **H. Kh.** iii p. 495, **Mashhad** iii p. 85 (apparently *Maqṣad* i. Autograph (?)), **Āyā Ṣūfiyah** 3209 = Tauer 248 (*Maqṣad* i. A.H. 892/1487), 3208 = Tauer 251 (*Maqṣad* i. A.H. 927/1521), 3253 = Tauer 252 (*Maqṣad* i. A.H. 935/1528-9), 3211 = Tauer 254 (*Maqṣad* ii. A.H. 964/1556), 3207 = Tauer 261 (*Maqṣad* i. 10th/16th cent.), 3210 = Tauer 262 (*Maqṣad* i. 10th/16th cent.), **Nūr i 'Uthmānīyah** 3298 = Tauer 249 (*Maqṣad* i. A.H. 903/1498), 3300 = Tauer 257 (*Maqṣad* i. A.H. 973/1566), 3299 = Tauer 263 (*Maqṣad* i. 10th/16th cent.), **Flügel** ii 1202 (*Maqṣads* i-ii. A.H. 910/1504 and 973/1565), 1203 (*Maqṣad* ii. A.H. 1010/1601), **Nāfidh Pāshā** 1135 = Tauer 250 (*Maqṣad* i. A.H. 913/1508), **Dorn** 309 (*Maqṣad* i. A.H. 937/

¹ *Juz'* 3 of the third volume of the *Ḥabīb al-siyar*, in which he is described as still alive, was completed in **Dhū 'l-Qa'dah** 929/1523.

² Some, if not all, copies of *Maqṣad* ii end with 'Alī's return from the Battle of the Camel, A.H. 36.

³ The author's intention (expressed in his preface) of devoting *Maqṣad* ii to the *Ṣaḥābah* ((1) men (2) women) and *Maqṣad* iii to (1) the *Tābi'ūn*, (2) the *Tubba' al-Tābi'īn*, (3) the Imāms of the subsequent period was evidently abandoned.

1530-1), **Āṣaffiyah** ii p. 878 nos. 155 (A.H. 939/1532-3), 20 (n.d.), 6 (n.d.), 56 (n.d.), **Ethé** 145 (*Maqṣads* i, ii, *bāb* i and part of iii. A.H. 954/1547. Written by author's son apparently), 146 (*Maqṣads* i, ii, *bāb* i and part of iii. A.H. 1121/1709), 147 (*Maqṣad* i. A.H. 984/1576-7), 148 (*Maqṣad* i. A.H. 1044/1635), 149 (*Maqṣad* i. N.d.), 150 (*Maqṣad* i. N.d.), 151 (*Maqṣad* i, defective), 152 (*Maqṣad* i, defective), 153 (*Maqṣad* ii, *bāb* i. A.H. 1094/1683), 154 (*Maqṣad* ii, *bāb* i.), 155 (*Maqṣad* ii, *bāb* i), 156 (*Maqṣad* ii, *bāb* i and part of *Maqṣad* iii), 157 (*Maqṣad* iii. A.H. 1107/1695), **I.O. D.P.** 649A (A.H. 1126/1714), 649B (*Maqṣad* ii), 649C (A.H. 1143/1730-1), **Faīd Allāh Efendi** 1456 = Tauer 253 (*Maqṣad* i. A.H. 960/1553, copied from an autograph), **Ḥakīmoghlu 'Alī Pāshā** 751 = Tauer 256 (*Maqṣads* i and ii. A.H. 962/1555 and A.H. 965/1558), **Rieu** i 146a (lacks part of *Maqṣad* ii and whole of *Maqṣad* iii. 16th cent.), 147b (*Maqṣad* i. A.H. 964/1557), 148a (*Maqṣads* i and ii. 16th cent.), 148a (*Maqṣads* i and ii. 16th cent.), 148a (*Maqṣads* i and ii. 16th cent.), 148b (*Maqṣad* i and part of the life of 'Alī (from ii ?). A.H. 1013/1604), 148b (life of 'Alī and the Imāms, i.e. *Maqṣad* iii (?). A.H. 1262/1846), **Khālīs Efendi** 4899 = Tauer 255 (*Maqṣad* i. A.H. 964/1557), **Lindesiana** p. 123 no. 130 (A.H. 973/1565-6), no. 408 (*Maqṣad* ii only. A.H. 1231/1815-16), **Salīm Āghā** 794 = Tauer 258 (*Maqṣad* i. A.H. 985/1578), **Turin** 95 (A.H. 986/1578), **Ivanow** 53 (*Maqṣad* i. A.H. 999/1590-1), 54 (*Maqṣad* i. A.H. 1029/1620), 55 (*Maqṣads* i and ii, defective at end. A.H. 1060/1650), 56 (*Maqṣad* ii), 57 (*Maqṣad* ii. 18th cent.), 58 (*Maqṣad* iii, defective in middle. *Shāh-Ālam*'s reign (1759-1809)), **Curzon** 12 (*Maqṣad* i. 18th cent.), 13 (part of *Maqṣad* i. 18th cent.), 1st Suppt. 921 (*Maqṣad* ii. A.H. 1029/1620(?)), **As'ad** 2113 = Tauer 259 (*Maqṣads* i and ii. A.H. 989/1581), **Lālah-i** 1782 = Tauer 260 (*Maqṣad* iii. A.H. 995/1587), **R.A.S.** P. 18 = Morley 5, P. 19 = Morley 6 (*Maqṣad* i, ending with A.H. 4. A.H. 999/1590), **Lālā Ismā'il** 344 = Tauer 265 (*Maqṣad* i. Circ. A.H. 1000/1591-2), 345 (*Maqṣads* ii and iii. A.H. 1007/1599), **Eton** 15 (*Maqṣad* i. Owner's date 1091/1680-1), **Bloch** i 378 (*Maqṣad* i. A.H. 1003/1594), 379 (*Maqṣad* i. A.H. 1088/1677), 380 (*Maqṣad* i, incomplete. 18th cent.), 381 (*Maqṣad* ii. A.H. 1013/1604), 382 (*Maqṣad* ii. A.H. 1027/1617), **Decourdemanche** S.P. 1853 (end of 16th cent.), **Bānkīpūr** vi

496 (*Maqṣads* i and ii. 16th cent.), 497 (*Maqṣads* ii and iii. 18th cent.), **Edinburgh** 191 (*Maqṣad* i. A.H. 1011/1602), 420 (all three *Maqṣads*, the 2nd (incomplete) dated A.H. 1027/1617), **Būhār** 19 (all three *Maqṣads*. A.H. 1281/1865), 20 (all three *Maqṣads*. A.H. 1294/1877), 21 (*Maqṣad* i. 17th cent. Fine copy), **Rāghib Pāshā** 1014 = Tauer 268 (all three *Maqṣads*. 11th/17th cent.), **Majlis** 546 (A.H. 1130/1718), 547 ("Daftar" i), 548 ("Daftar" ii), **Browne** Suppt. 715 (A.H. 1172/1758-9. King's 192), **Browne** Coll. J. 20 (10) (*Maqṣad* i. N.d.), **Berlin** 553 (*Maqṣad* i), 554 (*Maqṣad* ii), 555 (*Maqṣad* iii), **Bodleian** 131 (*Maqṣad* i), 132 (*Maqṣad* i), 133 (fragment of *Maqṣad* i), **Bukhārā** Semenov 75, **Cairo** p. 503 (def. at end), **Lahore** Panjab Univ. Lib. (see *Oriental College Magazine*, vol. ii, no. 3 (Lahore, May 1926), p. 59), **Leningrad** Mus. Asiat. (see *Mélanges asiatiques* vii (1876), p. 400), **Peshawar** 1420, 1421 (1st half), **Upsala** Zetterstéen 632 (*Maqṣad* i).

Edition : [Lucknow,] 1297/1880-2°.

Abridgment : *Muntakhab i Raudat al-aḥbāb* : **Būhār** 22 (A.H. 1045/1635-6).

Turkish translation by Maḥmūd al-Maghniṣāwī : **Constantinople** 1268/1852 (see *Mélanges asiatiques* v (St. Petersburg 1864-8), p. 470).

Description : Hammer-Purgstall in *Wiener Jahrbücher*, vol. 71, Anzeige Blatt, pp. 25-27.

(2) *Tuhfat al-aḥibbā' fī manāqīb Āl al-'Abā'*, on the merits of Muḥammad, 'Alī, Fāṭimah etc., divided into two *matlabs* : **Ethé** 145 foll. 406b-441b (a fragment only, part of the *muqaddimah* of the first *Matlab*. A.H. 954/1547 (?)).

This second work as well as another entitled *Riyād al-siyar* is mentioned by 'Alī Shēr Qānī' in his *Tuhfat al-kirām*. In the *Ency. Isl.* Jamāl al-Ḥusainī is identified with 'Aṭā' Allāh b. Maḥmūd al-Ḥusainī, the author of a work on prosody (called *Takmil al-sinā'ah*), of which an autograph copy dated 925/1519 is mentioned in **Nadhīr Aḥmad** 304 ('Alī Ḥusain Library, Ḥaidarābād, cf. *Āṣafiyyah* i p. 166 no. 247, no. 251, ii p. 1734 no. 31 (12), **Cairo** p. 524 etc.), but this is incorrect (see *Rieu* Suppt. 191 (3)).

[*Bābur-nāmah* tr. A. S. Beveridge i 282; *Ḥabīb al-siyar* iii 3, p. 348; *Haft iqlīm* no. 209; *Majālis al-mu'minīn* 227; *Ṭabaqāt i Shāh-Jahānī*; *Tuḥfat al-kirām* ii 70-1; *Yādgar i Bahādūrī* fol. 263; Rieu i 147, iii 1081b; *Raudāt al-jannāt* 469-71; *Ency. Isl.* under *Djamāl al-Ḥusainī*.]

237. **Aḥmad b. Tāj al-Dīn Ḥasan b. Saif al-Dīn Astarābādi** must have written his *Āthār i Aḥmadī* between 900/1494-5, the date of the *Raudāt al-aḥbāb* on which it is based, and 964/1556-7, the date of the manuscript Ivanow Curzon 351.

Āthār i Aḥmadī, a biography of the Prophet followed by a *khātimah* on the first four Caliphs and the twelve Imāms, abridged from the *Raudāt al-aḥbāb* (see p. 189 *supra*): **Ivanow** Curzon 351 (A.H. 964/1556-7), **Ivanow** 69 (18th cent.), **Āṣafiyah** ii p. 876 no. 59 (A.H. 1076/1665), **Berlin** 560, 561, **Browne** Coll. J. 14 (11) (defective).

238. At present unascertained is the authorship of the *Mashāriq al-tawārīkh*, an Arabic work on the pre-Islāmic prophets and the life of Muḥammad, his family and his companions with a *khātimah* on the Imāms: no copies recorded.

Persian translation made at Adrianople in 956/1549 for the *Shah-zādah* Salīm son of Sulaimān I by **Nāzar b. Ḥasan al-Jilānī** al-Dailamī al-Kishwarī known as (*al-ma'rūf bi-*) al-Naqīb (in the preface—*min nuqabā'* al-Kishwar): **Āyā Ṣūfiyah** 3022 = **Tauer** 284 (A.H. 956/1549, autograph).

239. Saiyid **ʿAbd al-Awwal b. ʿAlī al-Dīn b. Ḥasan Ḥusainī Zaidpūri**, a member of a family which before his time had come to the Deccan (= Gujarāt ?) from Zaidpūr near Jaunpūr, was a man of wide learning and the author of many commentaries and other works, such as *Faiḍ al-Bārī*, a commentary on al-Bukhārī's *Ṣaḥīḥ*, a metrical work on the law of inheritance and a Persian work on the soul. At the invitation of Bairam Khān, the Khān-khānān of Akbar's reign, he migrated to Delhi, where he died in 968/1560-1. In 941/1534 he sought to achieve the double purpose of averting the invasion of the "troops of Khurāsān" (i.e. Humāyūn's armies), which were marching against Gujarāt

from Delhi, and of checking an epidemic of the plague by composing his

(*Siyar i Nabawī*) or (*Muntakhab i kitāb i Sufar al-sa'ādah*), a collection of traditions relating to the Prophet extracted from the *Sufar al-sa'ādah* (see p. 180 *supra*) and divided into ten *bābs*: Ivanow 996 (A.H. 1084/1673-4), *Āṣafiyyah* ii p. 878 no. 75.

Presumably different from this is the same author's work

al-Sair wa-'l-sulūk, which likewise occurs in the section *Siyar i fārisī*: *Āṣafiyyah* ii p. 878 no. 107 (A.H. 1084/1673-4).

[*Akhhār al-akhayār*; *Kalimāt al-ṣādiqīn* no. 101 (see Bānkīpūr viii p. 43); Raḥmān 'Alī 106.]

240. Sh. Ya'qūb "Ṣarfī" b. Sh. Ḥasan Ganā'i 'Āṣimī Kashmīrī was a Ṣūfī and a *khalīfah* of Sh. Ḥusain Khwārazmī (d. 956/1549 in Syria, see *Safīnat al-auliyyā'* no. 364, p. 191), whom he visited at Samarqand as he visited various other famous men in the course of extensive travels. He enjoyed the favour of Humāyūn and Akbar and died in 1003/1595¹ in Kashmīr. He began but left unfinished at his death a large commentary on the *Qur'ān* and he wrote several *mathnawīs*, a commentary on al-Bukhārī, some *hawāshī* and other works.

Maghāzī 'l-Nabī, a life of Muḥammad in verse: **Lahore** Panjab Univ. Lib. (A.H. 1226/1811. See *Oriental College Magazine* vol. ii, no. 3 (Lahore, May 1926) p. 60).

Editions: **Lahore** 1879*, 1885†, 1888°, 1899°.

[*Nafā'is al-ma'āthīr* (cf. Sprenger p. 50); *Haft iqṭīm* no. 602; Badā'ūnī *Muntakhab al-tawārīkh* (cf. Sprenger p. 60); *Ā'in i Akbarī* p. 250; *Safīnah i Khwushgū* ii (Bodleian 376) no. 293; *Wāqī'āt i Kashmīr*; *Sirāj Diwān i muntakhab* (cf. Sprenger p. 151); *Makhzan al-gharā'ib* no. 1307; *Khazīnat al-aṣfiyā'* ii 338-40; Raḥmān 'Alī 255.]

241. 'Afīf [al-Dīn] b. Nur [al-Dīn] **Kāshānī** wrote his *Ma'ālī' al-anwār* in the 10th/16th century, according to Ivanow, who

¹ According to *Khwushgū* and others. The *Makhzan al-gharā'ib* gives the date 991/1583. The statement of Raḥmān 'Alī that he was born in 978/1570-1 is clearly incorrect.

does not give his reasons for assigning the work to this (not at all improbable) date.

Maṭāli' al-anwār, a life of Muḥammad in 17 *faṣls* followed by an 18th on the first four Caliphs, a 19th on the Umayyads, a 20th on the building of the Ka'bah and a 21st on eschatology : **Ethé** 163 (A.H. 1088/1677), 164 (A.H. 1206/1791-2), **I.O. D.P.** 741 (A.H. 1212/1710), **Ivanow** 62 (17th cent.), 63 (18th cent.), 64 (late 18th cent.), **Curzon** 747 (A.H. 1186/1773), **Browne** Suppt. 1204 (A.H. 1153/1740-1. Corpus 205^a), **Būhār** 40 (A.H. 1238/1823), **Āṣafiyyah** ii p. 880 no. 57, **Bodleian** 141, 142, **Madras**.

242. **Nūr al-Dīn M. b. Abī 'l-Qāsim Ḥabīb Allāh**, a preacher, of Iṣfahān, composed for the use of **Shāh 'Abbās I** (reigned 996/1588-1038/1629) his

Majma' al-ansāb, a genealogy of the Prophet and his descendants, including the *ashrāf* and *nuqabā'* of numerous towns in Asia and Africa : **Dorn** 311.

243. **'Abd al-Ḥaqq "Ḥaqqī"** b. Saif al-Dīn **Dihlawī** **Bukhārī** Turkī, a great saint, an eminent traditionist and a prolific author, was born at Delhi in 958/1551. In 996/1587 he went on a pilgrimage to Mecca and remained there for more than two years, studying the Traditions and Ṣūfism under 'Abd al-Wahhāb Muttāqī and others. He died in 1052/1642 and was buried at Delhi in a tomb which still exists. He is said to have written more than a hundred works. Among the best known are *Alkhabār al-alkhyār*, on the lives of saints, *Jadhb al-qutub ilā diyār al-Mahbūb*, a history of al-Madīnah, and the *Dhikr al-mulūk* or *Tārīkh i Ḥaqqī*, a sketch of Indian history. For his commentary on al-Fīrūzābādī's *Sufar al-sa'ādah* see p. 181 *supra*.

Madārīj al-mubuwwah, a detailed biography of the Prophet in five *qisms* and a *takmilah* : **Ivanow** 65 (A.H. 1048/1638-9 (?)), 66 (section dealing with Muḥammad's personal appearance), 67 (same section), **Curzon** 352 (*Takmilah* only. A.H. 1136/1723-4), **I.O. D.P.** 717 (A.H. 1095/1684), **Bānkipūr** vi 490 (A.H. 1162/1749), **Rieu** ii 863b (section on Muḥammad's

personal appearance. 18th cent.), *Āṣafīyah* i p. 402 no. 940 (" *Intikhāb i Madārij al-nubuwwah* "), ii p. 880 no. 19, **Vollers** 900 (defective at beginning).

Editions: [**Lucknow** ?] Maḡhar al-'ajā'ib Press, 1271-4/1854-7*, **Lucknow** 1867°, 1880°.

The *Risālah i ḥilyah i janāb i Risālat-ma'āb* (Āṣafīyah ii p. 1342 no. 105. A.H. 1195/1781) and the *Risālah dar shamā'il i Ān Ḥaḍrat* (Āṣafīyah ii p. 878) and the *Risālah i mukhtaṣar dar bayān i ādāb i libās i ḥaḍrat i Saiyid al-bashar* (Rieu ii 863b, Berlin 14 (25), 53 (2)) = *Dastūr i fā'id al-nūr* (Éthé 2658, Ivanow 1004-5) are probably extracts from the *Madārij al-nubuwwah*.

[Autobiographies in *Akhbār al-akhyār* (*khātimah*) and in the untitled work (beginning with the words *Parwardgār i 'ālam* and ending with the author's own list of his works entitled *Ta'līf qalb al-alīf bi-kitābat fihrist al-tawālīf*), which S. **Shams Allāh Qādirī** has published under the title of *Tadhkirah i muṣannifīn i Dihlī* as a supplement to vol. i pt. iii-iv of the Urdu periodical *Tārīkh* (Ḥaidarābād [1929 or 1930]) and of which an abridged English translation is given in **Elliot and Dowson History of India** vi 483-92 (for MSS. see Rieu iii 1011a, 1047b, Ivanow 1006), *Badā'ūnī Muntakhab al-tawārīkh* iii 113; *Ṭabaqāt i Shāh-Jahānī*; 'Abd al-Ḥamīd *Pādishāh-nāmah* i 341-2; *Mir'āt al-'ālam*; *Khazīnat al-asfiyā* i 164; **Elliot and Dowson History of India** vi 175-8, 483-92; Rieu i 14, 223; **Raḥmān 'Alī** 109-10; *Ency. Isl.* under 'Abd al-Ḥaḡḡ; **Bānkīpūr** vi 490; *Tārīkh* (Urdu periodical), Ḥaidarābād, vol. i, pt. iii-iv [1929 or 1930], supplement.]

244. For **Mir M. Ṣāliḥ "Kashfī"** (d. 1061/1651), who left an unfinished work entitled *I'jāz i Muṣṭafawī* on the Prophet, the early Caliphs and the Imāms, but who is best known for his *Manāqib i Murtadaḡwī*, see pp. 214-15 *infra*.

245. **M. b. Maḡmūd Khāwand-Shāh** is probably identical with **Mu'in al-Dīn b. Sirāj al-Dīn Maḡmūd Khāwand-Shāh**, who wrote in 1073/1662-3 a Ṣūfistic work entitled *Ganj i sa'ādat* or *Kanz al-sa'adah* and dedicated to Aurangzēb (see Ivanow 1275).

Ahsan al-qasas (?), a detailed life of Muḥammad : **Ivanow** 2nd Suppt. 937 (breaks off in the 7th year of the Hijrah. Late 18th or early 19th cent.).

246. Sa'd Allāh "**Masīh**" or "**Masīhā**" **Kairānawī** Pānīpatī was the adopted son of Muqarrab **Khān** (Shaiḥ **Ḥasan**), also a Kairānawī, Jahāngīr's surgeon and friend, who became governor successively of Gujārāt, Bihār and Āgrah and is often mentioned in Jahāngīr's memoirs. It was to Jahāngīr that "Masīhā" dedicated his abridged verse translation of the *Rāmāyaṇa* (for which see Rieu ii 689a, Ethé 1967-9, Bodleian 1315, Ivanow Curzon 265). Probably this "Masīhā" is the "Mullā Masīhā" who in 1050/1640-1 completed his

Paighāmbar-nāmah, a metrical biography of Muḥammad : **Lahore** Panjab Univ. Lib. (A.H. 1251/1835-6. See *Oriental College Magazine* vol. ii no. 3 (Lahore, May 1926) p. 60).

[*Ma'āthir al-umarā'* iii 382; *Khulāṣat al-kalām* (Bodleian 390 no. 62; Bānkīpūr viii p. 145 no. 42); *Makhzan al-gharā'ib* no. 2573.]

247. The celebrated **Shaiḥ** al-Islām Mullā **M. Bāqir b. M. Taqī b. Maqṣūd 'Alī al-Majlisī** al-Iṣfahānī, "perhaps the most notable and powerful doctor of the Shī'a who ever lived" (Browne), was born at Iṣfahān in 1037/1627-8 (see Bānkīpūr vi p. 133) or 1038/1628-9. His father and teacher, M. Taqī Majlisī, was **Shaiḥ** al-Islām there before him. Mullā M. Bāqir became extremely influential in the reigns of **Shāh Sulaimān** (A.H. 1077/1666-1105/1694) and **Shāh Sulṭān Ḥusain** (A.H. 1105/1694-1135/1722) and zealously promoted the Shī'ite creed. 'Abd al-'Azīz Dihlawī goes so far as to say in his *Tuhfat i Ithnā-'Ashariyah* (quoted by 'Abd al-Muqtadir, Bānkīpūr Cat. vi p. 134) that the Shī'ite religion might properly be called the religion of **Ākhūnd Bāqir Majlisī**, since he gave it splendour (*raunaq*) and a prestige that it had not previously possessed. He died in 1110/1698-9 or 1111/1699-1700. His works were numerous. A list of ten in Arabic (the most famous being the immense collection of traditions entitled *Bihār al-anwār*, for which and other Arabic works including the popular devotional manual

Zād al-ma'ād see Ellis ii 325-6) and forty-nine in Persian was compiled by M. 'Alī al-Ḥasanī (see Berlin 17 (2), where the titles are given, and cf. Ivanow Curzon 391 i).

(1) *Hayāt al-qulūb*, lives of the Prophets and the Twelve Imāms in three volumes, the first completed in Shawwāl 1087/1676, the last incomplete ((1) Pre-Islāmic Prophets, (2) Muḥammad, (3) the Imāms): I.H. 1043, **Bānkīpūr** vi 501 (vol. i only. A.H. 1090/1679), **Ivanow** 1122 (vol. i. 12th/18th cent.), 1123 (vol. ii. A.H. 1205/1790-1 (?)), Curzon 387 (vol. ii, defective at end. 12th/18th cent.), 2nd Suppt. 1029 (vol. iii. A.H. 1292/1875), **Lindesiana** p. 192 no. 411 (circ. A.D. 1800), **I.O.** D.P. 632A (defective at both ends), 632B (A.H. 1229/1814), **Berlin** 11 (9) (extract only), 12 (?) (extract), 14 (extract), (16) (extract), **Mashhad** i 4, p. 33 (vol. ii, defective at end), **Salemann-Rosen** p. 14 no. 515.

Editions: **Tīhrān** N.d. (see Zenker no. 915), 1240/1824°-1260/1844°, ¹ 1261/1845*-1267/1850-1*-1284/1867* (cf. Āṣafīyah ii p. 876 nos. 86-88), **Tabriz** 1240-1/1824-6 (see *Mélanges asiatiques* v (1868), p. 518), **Persia** 1274/1857-8* (vol. i only ?), [**Lucknow**,] 1291/1874* (vol. iii only), **Lucknow** 1878-9°, 1883-4†.

English translation of vol. ii: *The life and religion of Mohammed, as contained in the Sheeāh traditions of the Hyāt-ul-Kuloob. Translated . . . by Rev. J. L. Merrick. Boston [Mass.], 1850°.*

German translation of extracts: *Die Mythen des Lebens Jesu. Auszüge aus „Hiat ul Kulub, oder Geschichte Muhameds, beschrieben nach der Schiitischen Tradition von Muhamed Bachir“. Nebst einem das „Leben Jesu von Dr. Strauss“ betreffenden Anhang herausgegeben von. M. Chr. G. Barth, Stuttgart, 1837°.*

¹ According to Edwards vol. iii may have been published at Tabriz. A vol. ii dated 1241/1826 and belonging no doubt to this edition is in the India Office. As in the case of the 1240-60 edition, the third volume of the 1261-84 edition is not uniform, being a lithograph, whereas vols. i and ii are printed. It is also without place of publication. In such cases there is difficulty in ascertaining whether the three volumes should be regarded as forming a single edition, but it is interesting to see that the volumes of 1261, 1267 and 1284 apparently occur together not only in the India Office but also in the Āṣafīyah Library.

(2) *Jilā' al-'uyūn*, lives of Muḥammad, Fāṭimah and the Imāms, completed in Muḥarram 1089/1678: I.H. 772, **Rehatsek** p. 192 no. 31 (author not stated. A.H. 1101/1690), **Brelvi and Dhabhar** p. xxxvi (ch. 5 (al-Ḥusain) only. A.H. 1110/1698-9), **Berlin** 562 (A.H. 1129/1717), **Princeton** 459 (A.H. 1143/1731), **Rieu** i 154b (18th cent.), **I.O. D.P.** 48 (Bilg. 680) (A.H. 1221/1806), **I.O.** 3816, **Mashhad** i 4, p. 29 (begins with al-Ḥusain. A.H. 1225/1810), **Bānkipūr** vi 500 (19th cent.), **Būhār** 29 (19th cent.), **Bodleian** 140 (n.d.), **Āṣafiyaḥ** i p. 684 no. 447.

Editions: **Tihrān** 1240/1825°, 1262/1846°.

Sometimes ascribed to M. Bāqir Majlisī (but wrongly acc. to I.H. 502, cf. **Rieu** Suppt. p. 30b)¹ is the

(3) *Tadhkirat al-a'immaḥ*, evidences of the divine mission of Muḥammad and of the holiness of the Twelve Imāms completed A.H. 1085/1674-5: I.H. 502, **Āṣafiyaḥ** ii p. 1556 nos. 38, 48 (A.H. 1179/1765-6), **Lahore** Panjab Univ. Lib. (A.H. 1244/1828-9. See *Oriental College Magazine*, vol. ii, no. 3 (Lahore, May 1926) p. 61), **Rieu** Suppt. 44 (A.H. 1260/1844), **Rehatsek** p. 191 no. 30 (A.H. 1264/1848), **Ross and Browne** 232 (transcript of the preceeding. A.H. 1281/1864), **Bānkipūr** vi 502 (19th cent.).

Editions: **Tihrān** 1259/1843 (see **Mashhad** iii p. 121), 1260/1844 (see **Mashhad** iii p. 120), 1300/1883°, [**Persia**] 1277/1860-1 (see *Mélanges asiatiques* v (1868), p. 518).

[*Qīṣaṣ al-Khāqānī* (**Rieu** i 190) fol. 158a; "Ḥazīn," *Tadhkirat al-aḥwāl*, tr. Belfour, p. 32; *Lu'lu'atā 'l-Bahrain* 44-9; *Mir'āt al-aḥwāl i jahān-numā*, **Maṭlab** ii; S. I'jāz Ḥusain Kintūrī *Shudhūr al-'iqyān* (in Arabic, see **Būhār Arab. Cat.** 278) ii fol. 56; *Rawḍāt al-jannāt* 118; *Qīṣaṣ al-'ulamā'* 161-79; **Rieu** i 20; **Bānkipūr Cat.** vi pp. 133-5; **Browne Lit. Hist.** iv 403-4, 409-10, 417-18 etc.]

248. M. Kāzim, a physician entitled Ḥādhiq al-Mulk and calling himself, as a poet, "Ḥādhiq," was a native of **Shūsh**tar and a son of the *mujtahid* Ḥaidar 'Alī Tustarī Najafī.

¹ In the *Lu'lu'atā 'l-Bahrain* it is ascribed to M. Bāqir Majlisī, in the *Riyāḍ al-'ulamā'* (by Mirzā 'Abd Allāh, a pupil of M. Bāqir Majlisī) to an unnamed contemporary of his, in the *Rawḍāt al-jannāt* to M. Bāqir b. M. Taqī Lāhijī (see **Mashhad** iii p. 120).

When he was upwards of seventy years old he wrote his *Farah-nāmah i Fāṭimī* (p. 218 *infra*) to complete an unfinished poem on the life of Fāṭimah by Muḥibb 'Alī Khān "Hikmat", whose *Ṣawlat i Ṣafdarī*, a continuation of "Bādhil's" *Ḥamlah i Ḥaidarī*, was composed in 1143/1730.

Aḥsan al-siyar, a history of the prophets, more especially Muḥammad, the early Caliphs and the Imāms composed A.H. 1114/1702-3: *Būhār* 30 (19th cent.), 31 (18th cent.).

[Sprenger 314, Rieu ii 708.]

249. Shaiikh Ḥabīb Allāh Qanaujī Ṣiddiqī was learned in the 'ulūm i darsīyah and profoundly versed in Sūfism. Among his works were (1) *Jawāhir i khamsah*, (2) *Tadhkirat al-auliya'*, (3) *Anīs al-'arīfīn* (for a MS. at Rāmpūr see *Nadhīr Aḥmad* 30) and (4) *Raudat al-Nabī*. He died at Qanauj in 1140/1727-8.

Raudat al-Nabī, a life of the Prophet in Arabic, written A.H. 1120/1708.

Persian translation: *Madīnat al-'ilm* by Shaiikh Muḥammad b. Shaiikh Pīr Muḥammad Fārūqī Bilgrāmī, a disciple of the author: *Bānkīpūr* vi 491 (18th cent.), 492 (apparently transcribed from the preceding).

[Raḥmān 'Alī 46.]

250. Mirzā M. Rafī' "Bādhil", entitled Rafī' Khān, was born at Delhi. His father, Mirzā Maḥmūd Mashhadī, had migrated from Mashhad to India in the time of Shāh-Jahān with his uncle M. Tāhir, subsequently Wazīr Khān, whom Aurangzēb (reigned A.H. 1069/1659 - 1118/1707) appointed Governor successively of Burhānpūr, Akbarābād and Mālwah and who died in 1088/1677-8. Bādhil became *Dīwān* to Prince Mu'izz al-Dīn and subsequently Governor of Gwalior and Bareilly. After Aurangzēb's death, which occurred in 1118/1707, he lost his appointment and lived in retirement at Delhi, where he died in 1123/1711-12 or 1124/1712-13.

Ḥamlah i Ḥaidarī, a *mathnawī* on the life of Muḥammad and his early successors based largely on the *Ma'arīj al-mubīnuwwah* (for which see p. 187 *supra*) and brought down to the death of

'Uthmān, at which point the author left it incomplete at his death, but supplied with continuations by several later poets including (1) "Najaf", who having long desired to complete the poem was spared the trouble of doing so himself when in 1135/1722-3 he came across and appended to it an epic on the life of 'Alī by S. Abū Ṭālib Findariskī Iṣfahānī,¹ the son of a sister of Mīr Abū 'l-Qāsim Findariskī (author of the *Ma'rifat al-ṣanā'i'* (Rieu ii 815b etc.), who died at Iṣfahān between A.H. 1046/1636-7 and 1052/1642), (2) "Āzād", i.e. M. Ṣādiq "Āzād" (d. 1159/1746), who after finishing his *Dilgushā-nāmah* or *Mukhtār-nāmah* (Bānkīpūr iii 373, Rieu ii 719b) was requested by "Bādhil's" cousin, M. Fakhr al-Dīn, to complete the *Ḥamlah i Ḥaidarī*, (3) Muhibb 'Alī Khān "Ḥikmat", whose continuation, completed in 1143/1730-1, is called *Ṣaulat i Ṣafīdarī*, (4) Miyān Aḥsan, whose continuation is called *Muḥārabah i ghaḍanfarī* or *Takmilah i Ḥamlah i Ḥaidarī*, (5) S. Pasand 'Alī Bilgrāmī, whose continuation is called *Takmilah i Ḥamlah i Ḥaidarī*: Sprenger no. 153, Blochet iii 1925 (defective. A.H. 1128/1716), 1921 (with "Najaf's" continuation. A.H. 1153/1742), 1922 (with "Āzād's" continuation. Late 18th cent.), 1923 (with "Āzād's" continuation. A.H. 1169/1756. PICTURES described in *Revue des bibliothèques*, 1899, p. 40), 1924 (with "Āzād's" continuation. A.H. 1223/1808. PICTURES described in *Revue des bibliothèques*, 1898, p. 446), Berlin 557 (defective. A.H. 1146/1733), 556 (defective), Būhār 409 (A.H. 1147/1734-5), Bodleian 519 (defective. A.H. 1152/1739), 518 (defective), Browne Suppt 419 (A.H. 1198/1783-4. King's 139), 418 (A.H. 1226/1811), 417, Rieu ii 704a (with "Najaf's" continuation, slightly defective at end. 18th cent.), 704b (first half of the poem. 18th cent.), 705a (second half of the poem. A.H. 1207/1792), 705a (with "Āzād's" continuation. A.H. 1206/1791), Suppt. 336 (with "Āzād's" continuation. 19th cent. PICTURES), Bānkīpūr iii 374 (with "Āzād's" continuation. 18th cent. PICTURES), 375 (with "Āzād's" continuation. 19th cent. PICTURES), 376 (with "Āzād's" continuation. A.H. 1252/1836-7. PICTURES), 377 (without continuation. 19th cent.), Ivanow 829 (18th cent.),

¹ Cf. Bānkīpūr viii p. 140.

Āṣafiyah i p. 238 no. 200 (A.H. 1215/1800-1), **Ethé** 900, ii 3039, **Ross and Browne** 174 (A.H. 1245/1829-30), **R.A.S.** P. 311 (PICTURES), P. 312.

Editions: [**Lucknow** ?] 1267/1851°, **Muttra** [, 1895°].

“**Hikmat's**” continuation: *Ṣaulat i Ṣafīdarī*, **Rieu** ii 708a (18th cent.).

Aḥsan's continuation: *Muḥārabah i ghaḍanfarī mashhūr bah Takmilah i Ḥamlah i Ḥaidarī*. Edition: **Murādābād** 1309/1891°.

Pasand 'Alī's continuation: *Takmilah i Ḥamlah i Ḥaidarī*. Edition: **Āgrah** 1305/1888°.

[*Kalimāt al-shu'arā'* (Sprenger p. 110); *Hamūshah bahār* (Sprenger p. 119); *Safīnah i Khwushgū* (Bānkīpūr viii p. 91); *Riyāḍ al-shu'arā'*; *Sarw i āzād*; *Sirāj Dīwān i muntakhab* (Sprenger p. 150); *Khulāṣat al-kalām* (Bodleian 390 no. 10, Bānkīpūr viii p. 140); *Ṣuḥuf i Ibrāhīm* (Berlin p. 633 no. 67); *Khulāṣat al-afkār* no. 44; *Makhzan al-gharā'ib* no. 368; **Rieu** ii 704 (where some further references will be found).]

251. On the 1st of **Dhū 'l-Ḥijjah** 1127/28 Nov. 1715 in the fourth year of **Farrukhsiyar's** reign **Quṭb al-Dīn b. Saiyid Shāh** b. Saiyid M. al-Ṣādiq al-Qādirī al-Ḥusainī al-Ḥanafī al-Madani and/or al-Ḥamawī (*mauṭin^{an} aṣṭiy^{an}*) **al-Islāmābādī**¹ (*wilādat^{an} wa-sukūnat^{an}*) completed his

Tabṣīrah i anwār wa-tadhkirah i asrār i Saiyid al-abrār, a life of Muḥammad in seven *maqālahs* and a *khātimah*: **Berlin** 548 (slightly defective at end).

252. **Kamāl Allāh** b. M. **Pīr Siddiqī** wrote in 1185/1771-2 his

Tarjamat al-asrār, a history of Muḥammad and the early Caliphs, followed by chronograms for the dates of saints, chapters on the duties of a Muslim, eschatology etc.: **Būhār** 32 (19th cent.), **Ivanow** 2nd Suppt. 995 (mid 19th cent.).

¹ Pertsch annotates “Islāmābād, in Kaśmīr” without giving his authority for this identification. There is an Islāmābād in Kaśmīr, but other towns also were so called, e.g. Chittagong in Eastern Bengal.

253. **M. 'Alī Khān Anṣārī**, the author of the *Baḥr al-manwāj*, a general history, and of the *Tārīkh i Muẓaffarī*, a history of the Indian Timūrids (for whom see p. 144), composed in 1208/1793–4 his

Tālīf i Muḥammadi, on the Prophets, the first four Caliphs, the Twelve Imāms and other learned and pious persons to the author's time, in five *baḥrs* subdivided into *manūjs*: **Berlin** 426.

254. **S. M. Abū Turāb** b. **S. Aḥmad Riḍawī** wrote in 1221/1806 at Mīr 'Ālam's request the *Quṭb-numā i 'ālam* (see Ethé 2840), which is virtually identical with the *Ḥadiqat al-'ālam* (cf. Rieu i 324b).

Farḥat al-'ālam, a life of Muḥammad (?)¹: **Āṣafiyah** ii p. 880 no. 133 (A.H. 1221/1806, described as a printed edition but probably a MS.).

255. **M. Wāsi'** wrote in the time of M. Akbar Shāh (i.e. the Indian Timūrid Akbar II, reigned 1221/1806–1253/1837).

Durr i bī-bahā, an ornate history of Muḥammad and his first two successors: **Berlin** 559 (A.H. 1230/1815).

256. Maulawī **'Abd al-Raḥīm** b. 'Abd al-Karīm **Ṣafīpūrī** wrote a number of works including *Muntahā 'l-arab fī lughāt al-'Arab*, an Arabic-Persian dictionary well-known in India (Editions: Calcutta 1252–7/1836–41, Lahore 1871), *Auḍāḥ al-masālik ilā Alfīyat Ibn Mālik*, an Arabic commentary on Ibn Mālik's *Alfīyah* (Edition: Calcutta 1832), *Darūrat al-adīb*, an Arabic tract on the Arabic genders (Editions: [Calcutta 1821] and appended to several Indian editions of the *Kāfiyah*), *Ḥall al-shawāhid*, an Arabic commentary on the poetical citations in the *Kāfiyah* (Edition: Calcutta 1236/1821), *Ghāyat al-bayān fī 'ilm al-lisān*, a Persian work on Arabic accidence (Edition: Calcutta 1828) and *al-Masālik al-bahīyah fī 'l-qawā'id al-nahwīyah*, a Persian work on Arabic syntax (Edition: Calcutta 1828). He edited several of the Arabic and Persian works published at Calcutta in the first quarter of the 19th century, e.g. the *Ṣurāḥ*

¹ This work occurs in the section *Siyar i fārisī* in the *Āṣafiyah* catalogue, but its precise subject is not stated.

(jointly) in 1812, Jāmī's *al-Fawā'id al-Diyā'iyah* in 1818, and the *Mu'allagāt* in 1823 (see Ellis and Edwards¹). The date of his death was unknown to Rahmān 'Alī, who on p. 119 of the *Tadhkirah i 'ulamā i Hind* mentions five of his works without giving any biographical information.

Nūr al-īmān, on the genealogy, miracles, merits, qualities, prerogatives, distinctions and other particulars of Muḥammad and his companions : **Būhār** 43 (19th cent.).

Edition : place ? 1299/1881-2 (?) (see Āṣafiyah ii p. 882 nos. 100 and 80).

257. 'Alī Akbar "Bismil" **Shirāzī** was *ṣadr* of the province of Fārs and a favourite of Ḥusain 'Alī Mirzā, the Farmān-farmā. His *Tadhkirah i dil-gushā* (on contemporary poets) is mentioned below. In the *Majma' al-fuṣahā'* (ii p. 82) Ridā-Qulī **Khān**, writing in 1283/1866-7, says that 'Alī Akbar had died a few years previously. An extract from the *Tadhkirah i dil-gushā* giving a list of his works (which include a *tafsīr* and a *ḥāshiyah* on al-Baiḍāwī) is quoted in Berlin 667.

Baḥr al-la'ālī, commenced A.H. 1256/1840 and planned to consist of 14 volumes (on Muḥammad, Fāṭimah and the Twelve Imāms respectively) : **Rieu** Suppt. 48 (vol. i only (a Shī'ite life of Muḥammad, completed A.H. 1257/1842). A.H. 1258/1842).

[*Tadhkirah i dil-gushā*, *khātimah*; *Anjuman i Khāgān* (Rieu Suppt. 120) fol. 41b; *Nigāristān i Dārā* (Rieu Suppt. 123) fol. 86b; *Majma' al-fuṣahā'*; Pertsch Berlin Pers. Cat. no. 667; Browne *Lit. Hist.* iv 304-5.]

258. M. 'Ubaid (or 'Abd²) al-Rahmān known as ('urf) 'Abd **Allāh Mushtāq** composed in 1279/1862-3 his

Tārikh i Nabawī. Edition : place ? 1279/1862-3 (see Āṣafiyah i p. 230 no. 784 and ii p. 876 no. 178).

¹ The British Museum catalogue identifies 'Abd al-Rahīm Ṣafipūri with the "Maulavi Abd-ur-Rahīm, Arabic Professor Calcutta Madrasah" who edited the *Bādshāh-nāmah* (Calcutta 1867-8) and the first two volumes of the *Ma'āthir al-umarā'* (Calcutta 1888 and 1890) for the Bibliotheca Indica, but it seems improbable that a man who was editing texts in 1812 can have been still engaged on the same kind of work in 1890.

² So according to Āṣafiyah ii p. 876.

259. **Farhād Mirzā**, Mu'tamad al-Daulah, b. 'Abbās b. Fath-'Alī Shāh was the uncle of Nāṣir al-Dīn Shāh Qājār, and during his nephew's reign he was twice Governor of Fārs. His administration was oppressive and unpopular and during the four years of his second term of office (ending about 1880, according to E. G. Browne) "he is said to have caused no less than 700 hands to be cut off for various offences". He had a great reputation for piety and in 1292-3/1875-6 he performed a pilgrimage to Mecca of which his diary was published under the title of *Hidāyat al-sabīl wa-kifāyat al-dalīl* in two editions, Shīrāz 1294/1877* (362 pp.) and Tīhrān 1294/1877° (385 pp.). He had some knowledge of English and wrote a translation of W. Pinnock's *Comprehensive system of modern geography and history*, published at [Tīhrān] in 1273/1856° under the title of *Jām i Jam*, as well as a versified English-Persian vocabulary *Niṣāb i inglīsī* published at Tīhrān in 1866° (see E. G. Browne *A year amongst the Persians*, London 1893, pp. 105-6). He died in 1888.

Qamqām i zakhkhār wa-ṣamṣām i battār, notices of Muḥammad, the Caliphs and the Imāms, followed by a list of works on the subject (713 folio pp.). Edition: [Tīhrān,] 1305/1887°.

[E. G. Browne *A year amongst the Persians*, London 1893, pp. 105-8 etc. (see index).]

260. APPENDIX

(a) Titled or quasi-titled works

(1) *Aḥsan al-qaṣaṣ* or *Tārīkh i Nabī* (chronogram = 1273/1856-7), by Maulawī Iḥsān Allāh, of Lucknow. Edition: **Lucknow** 1883†.

(2) *Akhlāq al-Nabī* : Rieu ii 863b (18th cent.).

(3) *‘Asr i sa‘ādat*, by Sh. Sharaf, translated (from the Turkish ?) by S. Riḍā ‘Alī-Zādah. Editions: **Lahore** 1344/1926*, 1345/1927*.

(4) *Diya’ al-mu’minīn*,¹ a *mathnawī* on the life and

¹ This title does not occur in the text.

legends of the Prophet and various members of his family : **Berlin** 574 (defective at end).

(5) *Ḥayāt i Fakhr i kā'ināt*, by Luṭf Allāh Aḥmad, translated (from the Turkish ?) by S. Riḍā 'Alī-Zādah. Edition : **Lahore** 1345/1927* (3 vols.).

(6) *Ḥāmī' i Taiyibī dar bayān i aḥwāl i Nabī*, a short life of Muḥammad (83 pp.), by Shāh Taiyib Ni'mat-Allāhī. Editions : **Cawnpore** 1877°, 1888†.

(7) *Ḥang-nāmah*, a versified account of the life and wars of Muḥammad, Abū Bakr and 'Umar, by Aḥmad Khān "Ṣūfī". Edition : **Lucknow** 1299/1882°.

(8) *Madārīb al-mushakkikin fi ansāb al-sādāt al-muntajabin*, rules to determine true descent from Muḥammad, by S. Maḥdī Najafī Kaṣhmīrī. Edition : **Lucknow** 1894°.

(9) *Maqṣad al-tālib*, on the ancestors of Muḥammad and Abū Tālib. Edition : **Bombay** 1311/1893°.

(10) *Maulūd i Barzanjī*¹ *manẓūm fārisī*. Edition : **Lucknow** 1344/1925-6*.

(11) *Maulūd al-Nabī*, by Maulawī Pīr M. Ḥaḍrat. Editions : **Lucknow** 1882†, 1885†.

(12) *Mi'rāj-nāmah*² : *Āṣafiyyah* ii p. 880 no. 3 (A.H. 1032/1622-3).

(13) *Mi'rāj-nāmah* : *Āṣafiyyah* ii p. 882 no. 78.

(14) *Mi'rāj-nāmah* : **Bodleian** 143 (cf. **Berlin** 27(1), defective at beginning).

(15) *Mi'rāj-nāmah* : **I.O.** D.P. 63 (?) (Bilg. 1210) (defective at end. 19th cent.).

(16) *Mi'rāj-nāmah*, in verse, by "Shujā'ī". Edition : [Persia.] 1272/1856°.

(17) *Muntakhab al-akhbār*, a history of the Prophets, especially Muḥammad, the first four Caliphs and the Imāms, by

¹ For the Arabic accounts of Muḥammad's birth by more than one Barzanjī see Ellis.

² There exists a short tract (*Sharḥ i Mi'rāj* or *Risālah dar Mi'rāj*) ascribed to Ibn Sīnā (Rieu ii 438b, 815b, Ivanow Curzon 487, **Bodleian** 1422 (4), **I.O.** D.P. 1193 (a) (Bilg. 1043)) in which the experience is explained as a vision, but it is added that this explanation is not meant for the vulgar.

Bahā' al-Dīn b. Sa'd al-Dīn : **Ethé** 166 (A.H. 1148/1735), 167 (modern).

(18) *Muntakhab al-manāqib*, a history of Muḥammad, the first Caliphs and the Imāms : **Leningrad Mus. Asiat.** (A.H. 1134/1721. See *Mélanges asiatiques* iii (St. Petersburg 1859) p. 494).

(19) *Nabī-nāmah* or *Ḥamlah i Aḥmadī*, a metrical account of Muḥammad, by Aḥmad Khān "Šūfi". Edition : **Āgrah** 1300/1882-3°.

(20) *Nasab-nāmah i Rasūl i maqbūl*, an annotated genealogy of the Prophet. Editions : **Lahore** 1289/1872°, 1886†, 1888†, 1889†, **Bombay** 1290/1873*, [**Lucknow**,] 1291/1874*.

(21) *Nasab-nāmah i Sarwar i anbiyā 'm*. Edition : place ? date ? (see *Āsafiyah* ii p. 1778 no. 130).

(22) *Nathr al-jawāhir*, a life of Muḥammad, being a translation by Aḥad al-Dīn Mirzā Khān of 'Alīm Allāh Ḥusainī's *Nazm al-durar*. Edition : **Lahore** 1902°.

(23) *Nazm al-durar* : see *Nathr al-jawāhir* above.

(24) *Nūr al-akḥbār fī ta'rikh al-Nabī wa-ālihi 'l-akḥyār*, by S. 'Alī Naqī al-Ḥā'irī. Edition : place ? 1309/1891-2 (see *Āsafiyah* ii p. 882 no. 81).

(25) *Risālah i shaqq al-qamar* : see p. 25 *supra*.

(26) *Riyāḍ al-uns*, a detailed biography of the Prophet divided into *rawḍahs* : **Ivanow** 70 (fragments only. Late 18th or early 19th cent.).

(27) *al-Saif al-mādī li-qaṭ' al-qaul li-munkirī 'nshiqāq al-qamar fī 'l-mādī* ("Persian and Arabic" ?), by Maulawī 'Abd Allāh. Edition : **Benares** 1879†.

(28) *Sirat al-Nabī manẓūm* : **Peshawar** 1446.

(29) (*Siyar al-Nabī*), anecdotes and legends of the Prophet and his companions (beg. : *Rāwiyān i akḥbār u khudāwandān i asrār*) : **Bodleian** 344 (A.H. 1052/1642).

(30) *Tadhkirah i shaqq al-qamar* ("Arabic and Persian" ?), proofs of the miracle of splitting the moon, by Maulawī Najaf 'Alī Khān. Edition : **Benares** 1878†.

(31) *Tanwīr al-‘ain fī ḥāl al-wālidayn*, on the parentage of Muḥammad, by Sa‘d al-Dīn Jalālābādī. Edition: **Delhi** 1308-9/1890-1°.

(32) *Tārīkh i Nabī*: see *Aḥsan al-qaṣaṣ* above.

(33) *Tuhfah i Rasūliyah*, a *mathnawī* on the Prophet, by Ghulām-Muhyī ‘l-Dīn Qaṣūrī. Editions: **Lahore** 1847°, 1877†, 1881†, 1884†, 1891†, 1906†.

(34) *Wafāt-nāmah i fārisī*, in verse. Edition: **Delhi** 1889†.

(b) *Untitled works*

(1) Biography of Muḥammad divided according to the events (*wāqā‘i*, *wāq‘ah*) of the particular years: **Berlin** 549 (defective at both ends).

(2) Detailed history of Muḥammad divided into *fuṣūl*: **Ethé** 136 (large portion ending with *Faṣl* 30 (A.H. 3). N.d.).

(3) Legends of Muḥammad, his mother Āminah and other members of his family (beginning ‘*Andalībān i būstān i gharā‘ib i hikāyāt*’): **Berlin** 46 (5).

(c) THE EARLY CALIPHS AND THE IMĀMS

261. Abū M. Aḥmad¹ **Ibn A‘ṭham** al-Kūfī, who died circ. A.H. 314/926-7² according to Fraehn’s *Indications bibliographiques* (p. 16), wrote in Arabic a popular and romantic

¹ His name is so given in the Persian translator’s preface, in the *Nigāristān* of Aḥmad al-Ghaffārī and the *Rawḍat al-aḥbāb*, both of which often quote the work, in the *Majālis al-mu‘minīn*, in Ḥ.Kh. (ed. Flügel, but not in the Constantinople ed.) iv p. 380 (where he is said to have died A.H. 1003/1594-5!). In the *Ḥabīb al-siyar* (Bombay edition, p. 7) he is called M. b. ‘Alī b. A‘ṭham, while in Ḥ.Kh. iv p. 385 he is called M. b. ‘Alī known as A‘ṭham al-Kūfī.

² According to Abdul Muqtadir he is mentioned in the *Tāj al-qisas* (see p. 159), which was composed A.H. 475/1082-3.

history of the early Caliphs from the accession of Abū Bakr to that of Yazīd¹ and especially of the Muḥammadan conquests made in that period. The work does not seem to be mentioned by Arabic historians, and it is not certain that any copy of the Arabic original has been preserved, since the Gotha MS. (Pertsch *Die arabischen Handschriften etc.* iii p. 219, no. 1592 (containing only the Caliphates of Abū Bakr, 'Umar and 'Uthmān)), even if really a copy of Ibn A'tham's work, may be a retranslation from the Persian.

In 596/1199-1200, or soon after, **M. b. Aḥmad**² **al-Mustauḥfi al-Harawī** undertook a Persian translation of the work at the request of his patron, a *wazīr* whose name he does not mention but whom he calls *Mu'ayyid al-Mulk Qiwwām al-Daulah wa-'l-Dīn Tāj al-Islām wa-'l-muslimīn . . . Ifīkhār i akābir i Khwārazm u Khurāsān*³ and who at the time was staying at the Madrasah of Tāyabād [? = Tāyābād, near Būshanj]. After finishing the greater part of Abū Bakr's Caliphate **M. al-Mustauḥfi** died, and the translation was completed by **M. b. Aḥmad** b. Abī Bakr al-Kātib **al-Mābarnābādī**. [This information comes from Bodleian 124, which, however, seems to differ from other copies, in which no such statement occurs.]

Futūḥ i Ibn i A'tham, **H.Kh.** iv p. 385, **Ivanow** 47 (defective at beginning. **A.H.** 977/1569-70), 48 (**A.H.** 1113/1701-2), **Rieu** i 151a (16th cent.), 152a (defective. 16th cent.), 152a (17th cent.), **Bānkipūr** vi 493 (16th cent.), **Lālā Ismā'īl** 331 = **Tauer** 285 (**A.H.** 1009/1600), **Ethé** 131 (**A.H.** 1013/1604), 132 (**A.H.** 1098/1687 or 1099/1688), 133 (**A.H.** 1103/1692), 2830 (n.d.), **I.O. D.P.** 750 (18th cent.), **Bloch** i 367-8 (**A.H.** 1026/1617. **PICTURES** (later) (see *Revue des bibliothèques* 1898 p. 21), 369 (16th cent.), **Lindesiana** p. 189 no. 183 (before **A.H.** 1059/1649), no. 831 (circ. **A.D.** 1650), no. 184 (circ. **A.D.** 1730), **Būhār** 16 (**A.H.** 1074/1663-4), **Leyden** v p. 200 no. 2613 (**A.H.** 1111/1699-1700), **Nūr i 'Uthmāniyah** 3064 = **Tauer** 286 (**A.H.** 1154/1741), **R.A.S.** P. 21 = **Morley** 8 (**A.H.** 1242/1826-7), **Mashhad** iii p. 76 (**A.H.** 1296/

¹ Some copies end with the death of al-Ḥusain.

² Or Muḥammad.

³ For the titles see Blochet i 367-8.

1879), **Āṣafiyah** i p. 232 no. 769, **Berlin** 431 ("nicht neu"), 432 (modern), **Bodleian** 124 (lacunæ), 125, 126 (defective), **Browne** Suppt. 890 (King's 105), **Bukhārā** Semenov 11, **Edinburgh** 192 (old), 193 (not later than 1168/1755), **Madras**, **Salemann-Rosen** p. 17 nos. 127, 137 ("vol. i"), 279, 280, 581.

Editions: **Bombay** 1300/1882-3 (see **Mashhad** iii p. 115, **Geuthner's Ephéméride** 124, no. 12464), 1305/1887°.

Extracts with English translations: W. Ouseley *Oriental Collections* i 63-9 (*History of the Conquest of Zoos* tr. B. Gerrans), i 160-5 (*The Flight and Murder of Yesdejerhd* tr. B. G.), i 333-6 (*The Invasion of Nubia*). The same extracts are given in F. Wilken's *Institutiones ad fundamenta linguae persicae cum Chrestomathia* etc., Leipzig 1805, pp. 152-61 and a Latin translation of them in his *Auctarium ad Chrestomathiam suam persicam*, Leipzig 1805, pp. 31-7.

[*Ency. Isl.* ii 364.]

262. Abū Ja'far M. b. 'Alī b. al-Ḥusain b. Mūsā **Ibn Bābawaih** al-Qummī, called al-Shaikh al-Ṣadūq, is famous as the author of the *Kitāb man lā yahḍuruḥu 'l-faḡīh*, one of the four canonical collections of Shi'ite traditions. He died at Raiy in 381/991 (see *Ency. Isl.* under Ibn Bābūyah, Brockelmann i 187, *Majālis al-mu'minīn* 195-200, *Rawḍāt al-jannāt* 557-60 etc.).

'*Uyūn akhbār al-Ridā*, an Arabic work on the life and sayings of the Imām 'Alī b. Mūsā al-Ridā: **H.Kh.** iv 8380, **Ahlwardt** 9663, **Aumer** Arab. Cat. 456, **Bānkipūr** Arab. Cat. xv no. 1050, **Cureton-Rieu** 1619, **Loth** 146, **Majlis** 550, **Mashhad** i 4, MSS., pp. 57-60, **de Slane** 2018 (1).

Edition: [*Persia*,] 1275/1859° (see **Fulton-Ellis**, col. 641).

Persian translations: (1) *Tuhfah i Malakī*,¹ written by 'Alī b. Ṭaifūr al-Biṣṭāmī² in the reign of 'Abd Allāh Quṭb-Shāh (A.H. 1035/1626-1083/1672): I.H. 561, **Bānkipūr** vi 507 (apparently defective. A.H. 1110/1698), **Ivanow** 1108 (18th cent.).

¹ The adjective *Malakī* is in allusion to a Shi'ite divine, Shaikh Malik Muḥammad al-Anṣārī, at whose request the translation was made. For the form of the *nisbah* see **Wright**, *Arabic Grammar*, i, p. 159.

² For this author's *Tuhfah i Quṭb-Shāhī*, advice to princes, see **Bodleian** 1471. For his translation of the *Makārim al-akhḡāq* of al-Ḥasan b. al-Faḡl al-Ṭabarsī see *Mahbūb al-albāb* 105 and pp. 15 and 177 *supra*.

A copy dated A.H. 1069/1659 was offered for sale in Harrassowitz's Bücher-Katalog 405 (1926) p. 70 no. 893.

Abridgment of this Persian translation: *Muntakhab al-hasanāt* by Hasan 'Alī surnamed Shams al-Dīn 'Alī Khān: **Ivanow** 1109 (defective at end. 18th cent.).

(2) *Kāshif al-niqāb* (a translation and commentary), by M. Taqī b. M. Bāqir. Edition: [**Persia**] 1297/1880°.

No. 894 in Harrassowitz's Bücher-Katalog 405 (1926) is an edition of the '*Uyūn akhbār al-Riḍā* published at Tīhrān in 1317/1899-1900. It is included among the Persian works, but nothing is said about the name of the translator.

263. Bahā' al-Dīn '**Alī b. 'Isā** b. Fakhr al-Dīn Abī 'l-Faṭḥ **al-Irbilī**, called Ibn al-Fakhr, served for a time at least in the *Diwān al-inshā'* at Baghdād. He died A.H. 692/1293, leaving a large fortune. He was the author of a *diwān* and other works, of which the most famous and perhaps the only one extant is the Arabic

Kashf al-ghummah fī ma'rifat al-A'immaḥ, lives of Muḥammad, Fāṭimah and the Twelve Imāms, completed in Ramaḍān 687/1288: H.Kh. v p. 211 no. 10726 (inaccurate), I.H. 2641, **Asafiyah** ii p. 1552 no. 21, **Āyā Ṣūfiyah** 3381, **Bānkipūr** Arab. Cat. xv no. 1053, **Mashhad** i 4, MSS., pp. 76-7.

Edition: [**Tīhran ?**] 1294°.

Persian translations: (1) *Tarjamat al-manāqib*, written in 938/1531-2 for the Amīr Qiwām al-Dīn Muḥammad by 'Alī b. al-Ḥasan al-Zawārī (for whom see p. 14 *supra*): **Mashhad** i 4 p. 20 (A.H. 992/1584), **Bānkipūr** vi 509 (Pt. ii only, Fāṭimah to M. al-Mahdī. 17th cent.), **Aberystwyth** 19 (1) (small fragment only). (2) A translation (of Pt. i only) apparently different from the preceding (beginning *Bughshā ba-ṭhanā i Haq zabān-rū*): **Majlis** 553 (A.H. 945/1538-9). (3) *Iksīr al-tawārīkh wa-siyar al-A'immaḥ*, an abridged translation, preceded by a short life of the Prophet by the publisher Mīrzā M. Malik al-Kuttāb. Edition: **Bombay** 1308/1891°.

[*Fawāt al-Wafayāt* ii 83-6; *Amal al-āmil* 54; *Rawḍāt al-jannāt* 396.]

264. The date of **M. b. Abi Zaid** b. 'Arab-Shāh b. Abī Zaid al-Ḥusainī al-'Alawī **al-Warāmīnī** does not seem to be known, but, since Dorn 312 is dated A.H. 837/1433, he cannot have lived later than the fifteenth century.

Aḥsan al-kibār fī ma'rifat al-A'immat al-aṭhār, a large work on the Twelve Imāms: I.H. 110, **Dorn** 312 (A.H. 837/1433. PICTURES), 313 (PICTURES), **I.O.** D.P. 573.

Abridgment (with additions and alterations): *Lawāmi' al-anwār [ilā ma'rifat al-A'immat al-aṭhār*, acc. to the *Rauḍāt al-jannāt*], by 'Alī b. al-Ḥasan al-Zawārī (see p. 14 *supra*), written in 950/1543 by order of Shāh Ṭahmāsp I: *Rauḍāt al-jannāt* 407, **Bühār** 27 (A.H. 1244/1828).

265. **Shihāb al-Dīn** b. Shams al-Dīn b. 'Umar **Daulatābādī** died in or before 849/1445 (see p. 10 above).

Manāqib al-sādāt, on the merits and prerogatives of the descendants of the Prophet: **Āṣafiyaḥ** i p. 686 no. 577 (A.H. 1091/1680), ii p. 882 no. 71 (n.d.), no. 76 (n.d.), **Bānkipūr** xiv 1187 (19th cent.), 1188, **Bühār** 18 (A.D. 1889), **I.O.** D.P. 109 (A.H. 1194/1779), **Lahore** Panjab Univ. Lib. ("Sharaf al-sādāt." A.H. 1229/1814. See *Oriental College Magazine*, vol. ii, no. 3 (Lahore, May 1926) p. 62).

[See pp. 9-10 above.]

266. **Maḥmūd b. M. al-Ījī** called Najīb seems to have lived about the middle of the 9th/15th century.

A history of Muḥammad and the Caliphs to the end of the 'Abbāsīd Caliphate of Baghdād: **Rieu** Suppt. 43 (A.H. 883/1478), **Nūr i 'Uthmāniyah** 3088 = **Tauer** 287 (A.H. 952/1545).

267. Amīr **Jamāl** [al-Dīn] 'Atā' Allāh b. Faḍl Allāh **al-Ḥusainī** died in 926/1520 (see p. 189 *supra*).

(1) *Rauḍat al-aḥbāb fī siyar al-Nabī wa-'l-Āl wa-'l-aṣḥāb*: see p. 189 *supra*.

(2) *Tuḥfat al-aḥibbā' fī manāqib Āl al-'Abā'*: see p. 191 *supra*.

268. Ḥusain b. 'Alī Wā'iz **Kāshifī** d. 910/1504-5 (see p. 12 *supra*, where the Christian date should be corrected).

Rauḍat al-shuhadā', lives of Muḥammad, 'Alī, Fāṭimah, Ḥasan, Ḥusain and others in ten *bābs* and a *khātimah*, composed apparently in 908/1502-3: **H.Kh.** iii 6648, **Āyā Ṣūfiyāh** 3222-3 = Tauer 272 (A.H. 925/1519), 3221 = Tauer 273 (A.H. 933/1527), 3220 = Tauer 276 (A.H. 938/1531), 3223 (1) = Tauer (A.H. 940/1534), 3219 = Tauer 279 (11th/17th cent.), **Fāṭih** 4368 = Tauer 274 (A.H. 934/1527-8), **Nūr** i **'Uṭhmāniyāh** 3302 = Tauer 275 (A.H. 937/1530 (?)), 3301 (1) = Tauer 278 (A.H. 1058/1648), **Bloch** i 386 (A.H. 962/1554), 387 (A.H. 969/1561), 388 (A.H. 970/1562), 389-393, **Browne** Suppt. 719 (A.H. 973/1565-6), Pers. Cat. 65 (def.), **Bānkīpūr** vi 498 (A.H. 976/1568-9), 499, **Berlin** 569 (A.H. 1016/1607), 570-1, 572 (PICTURES), 573 (extracts), **Bodleian** 134 (A.H. 1133/1720), 135 (A.H. 1034/1625), 1964 (A.H. 1229/1814), **Lindesiana** p. 154 no. 376 (A.H. 1049/1639-40), **Ivanow** 59 (A.H. 1076/1665-6), 60, **Curzon** 14 (def. 19th cent.), **I.O. D.P.** 651A (A.H. 1094/1683), 651B (A.H. 1133/1721), **Ethé** 158 (defective at end), **Rehatsek** p. 201 no. 50 (A.H. 1125/1713), **Rieu** i 152b-153b (6 copies, mostly 18th cent.), **Āṣafiyyah** i p. 240 nos. 245, 989, i p. 438 no. 190/1 (all of these early 19th cent.), **Lahore** Panjab Univ. Lib. (A.H. 1229/1814. See *Oriental College Magazine*, vol. ii, no. 3 (Lahore, May 1926), p. 61, **Būhār** 25 (A.H. 1290/1873), **Glasgow** (*J.R.A.S.* 1906, p. 596, no. 4), **Cairo** pp. 503-4 (n.d.), **Ethé** 158 (def. at end), 159 (n.d.), **Peshawar** 1469.

Editions: **Lahore** 1287/1870*, 1873*, 1331/1913*, **Lucknow** 1873*, **Bombay** 1301/1883°, **Cawnpore** 1891°.

Abridgments, etc.: (1) *Muntakhab i Rauḍat al-shuhadā'*, **Ethé** 160 (A.H. 996/1588), 161 (def. at end), (2) **Bloch** i 394 (partly A.H. 1040/1630-1), (3) *Dah majlis*, **I.O. D.P.** 1201 (b) (defective. A.H. 1197/1782), (4) *Dah majlis*, **Bodleian** 136 (similar to, but not identical with, **Ethé** 160. A.H. 1118/1706), (5) **Bodleian** 137 (a similar work. A.H. 1058/1649), (6) *Dah majlis* (identical with no. 3 ?), **Lindesiana** p. 130 no. 146 (circ. A.D. 1700), (7) **Fāṭih** 4342 = Tauer 281 (A.H. 974/1567),

(8) **Wahbi Efendi** 1240 = Tauer 282 (11th/17th cent.), (9) **Khālīs Efendi** 2345 = Tauer 283 (circ. A.H. 1100/1688-9), (10) *Dah majlis*, **Browne** Suppt. 492 (Corpus 194), 493 (King's 185), **Būhār** 35, **Ivanow** 1106, **Ivanow** Curzon 373, **Rieu** i 155b.

Turkish translation (with additions): *Hadīqat al-su'adā'*, by "Fuḍūlī" (d. 963/1555-6 or 970/1562-3, see *Ency. Isl.* ii 124), **H. Kh.** iii 4456, **Flügel** ii 1216 (A.H. 1000/1591-2), **Upsala** 305 (A.H. 1000/1592), **Leyden** v p. 232 no. 2643 (A.H. 1002/1593-4).

Editions: **Bulāq** 1253/1837 (see Flügel ii p. 379), 1261/1845 (see G. i. P. ii 360), **Istanbul** 1273/1856-7 (see G. i. P. *ibid.*).

Metrical paraphrase in Dakhanī: *Rauḍat al-shuhadā'* by "Walī" composed A.H. 1130/1718, Blumhardt, I.O. Hindustani Cat. 112, 122 iii (cf. Ethé 162). Editions: **Bombay** 1875, 1879.

Description: **Browne** *Lit. Hist.* iii 441.

For a collection of anecdotes on "la vie mystique" and "la morale religieuse" bearing on the first page the title *Manāqib al-auliyyā'* and an ascription to Ḥusain Wā'iz see Blochet i 142.

269. An author whose name does not occur in the only recorded manuscript, which is defective at the beginning, composed, or at any rate began, in 937/1531, his

Manāqib al-khulafā' wa-tuhfat al-su'adā', a short treatise on the Sunnite tradition concerning the first four Caliphs and 'Ā'ishah in four *faṣls*, a *takmilah* and a *khātimah*, the last dealing with the punishments prepared in the future life for Shī'ites and Khārijites: **Ivanow** 995 (A.H. 1086/1675-6).

270. Wahīd al-Dīn M. known as (*mashhūr bi-*) **Mīr Khān b. Zain al-Dīn** al-Jāmī al-SFRGHābādī [?] says that in 907/1501-2 there arose in Baghdād a body of men who abused the *Aṣḥāb* and persecuted the Sunnis. This lasted for a number of years and extended to Khurāsān. In 944/1537-8, therefore, he composed his *Rauḍat al-aṣḥāb* with a view to making the merits of Sunnism known.

Rauḍat al-aṣḥāb, on the history and merits of Abū Bakr, 'Umar, 'Uthmān and 'Alī: **Būhār** 26 (18th cent.).

271. Abū Dharr Salmān b. Aḥmad Sharif Fālī had long cherished the idea of writing a *Mukhtār-nāmah* in Persian, when he received from one of his friends an Arabic work on the subject. This he translated into Persian in the year 946/1539-40 in the reign of a Nizām-Shāh, who must have been Burhān (I) Nizām-Shāh, an uncompromising Shī'ite (Ruler of Aḥmadnagar A.H. 914/1508—961/1553).

Mukhtār-nāmah : **Bānkipūr** vi 504 (see also pp. 211-12. A.H. 947/1540).

272. Ḥusain b. Ḥasan "Fārigh" Gilānī wrote his poem on the life of 'Alī in 1000/1591-2, the year in which Gilān was conquered by Shāh 'Abbās I, who is eulogised at the beginning of the poem.

Kitāb i Fārigh i Gilānī, a poem on the (legendary) life of 'Alī : **Rieu** ii 669b (defective at end. 17th cent.).

Edition : [**Persia**] 1274/1858° (cf. Sprenger p. 397).

273. 'Abd al-Ḥaqq Dihlawī died A.H. 1052/1642-3 (see p. 194 *supra*).

Fadā'il i A'immaḥ i Ithnā-'ashar : **Peshawar** 1462 (2), **I.O. D.P.** 661 (a) (*Aḥwāl i A'immaḥ i Ithnā-'ashar*).

274. **Mir M. Šālīḥ** "Kashfī" Ḥusainī Tirmidhī was the son of the poet and calligraphist of Akbar's time, Mir 'Abd Allāh "Wasfī" Tirmidhī entitled *Mushkīn-Qalam*,¹ and was himself a skilled calligraphist. In 1056/1646 he was appointed *dārōghah* of Shāh-Jahān's library. As a "Hindī" poet he used the *takhalluṣ* "Subhānī". He died A.H. 1061/1651² and, according to Beale, lies buried at Āgrah. Of his *Majmū'ah i rāz*, a Šūfistic *tarjī-band* composed in 1030/1620-1, an edition was lithographed at Lucknow (Masīhā'i Press) without date (see Sprenger p. 456 and for MSS. **Rieu** ii 737a, iii 1090a).

(1) *Manāqib i Murtaḍawī*, an account of 'Alī b. Abī Tālib and his merits in twelve chapters : **Bānkipūr** vi 494

¹ A biography of *Mushkīn-Qalam* entitled *Fātiḥ al-qulūb* is described in **Ethé** (no. 650).

² In 1060/1650 according to the *Khazīnat al-asfiyā*.

(A.H. 1076/1665-6), 495 (A.H. 1108/1696-7), **Ivanow** Curzon 375 (17th cent.), 749 (defective. 19th cent.), **Ivanow** 68 (A.H. 1197/1783), **Lindesiana** p. 196 no. 484 (circ. A.D. 1790), **I.O.** D.P. 725 (18th cent.), **I.O.** 4425, **Āṣafīyah** ii p. 1558 nos. 39 (A.H. 1245/1829-30), 41 (A.H. 1231/1816), **Būhār** 28 (A.H. 1277/1860-1), **Lahore** Panjab Univ. Lib. (see *Oriental College Magazine*, vol. ii no. 3 (Lahore, May 1926) p. 61), **R.A.S.** P. 20 = Morley 7.

(2) *I'jāz i Mustafawī*, a history of the Prophet, the early Caliphs and the Imāms in mixed prose and verse left unfinished by "Kashfī" at his death and completed A.H. 1157/1744-5 by Mir 'Abd Allāh "Wāṣifī" b. Mir Hāshim Shāh-Ni'mat-Allāhī Ḥusainī apparently in **Khurāsān**: **Rieu** i 154a (18th cent.).

[‘Abd al-Ḥamid *Padishāh-nāmah* ii 505 etc.; ‘*Amal i ṣāliḥ* (see also Elliot and Dowson *History of India* vii 123); *Mir'āt al-'ālam* (B.M. Add. 7657), fol. 462; *Tadhkirah i khawush-nawīsān* p. 101; *Khazīnat al-aṣfiyā* ii 350; Beale *Oriental Biographical Dictionary* under Kashfī.]

275. A certain **Sikandar** composed A.H. 1050/1640-1 in Berar

Mir'āt al-madhāhib fī kashf al-manāqib, on the merits of 'Alī: **Nadhīr Aḥmad** 93 (A.H. 1111/1699-1700. Wājid Ḥusain, Lucknow).

276. To 'Abd Allāh Quṭb-Shāh (reigned A.H. 1035/1626-1083/1672) an unknown author who had come to Muḥammad-ābād, his capital, and had eventually been appointed one of his ministers, dedicated

A work on the Imāms, divided into a *muqaddimah* (in 2 *uṣūl*), a *bāb* (in 12 *fuṣūl*) and a *khātimah*: **Dresden** 382 (defective at end).

277. **Yūsuf** b. **Āqā Bēg Dīnkhwāraqānī** composed in 1069/1658-9 for Shāh 'Abbās II his

Nauḥat al-aḥzān, on the martyrdoms: **Mashhad** i 4 (MSS.), p. 100 (A.H. 1071/1660-1).

278. **M. Bāqir** b. **M. Taqī Majlisī**, who has already been mentioned (pp. 196-8 *supra*) as the author of the *Ḥayāt al-qulūb*

(lives of the Prophets etc. completed in 1087/1676) and of the *Jilā' al-uyūn* (lives of Muḥammad, Fāṭimah and the Imāms completed in 1089/1678), had compiled before these works a large collection of Shī'ite traditions entitled *Bihār al-anwār*, which has been lithographed more than once in Persia (cf. Ellis i col. 325 and Harrassowitz's Bücher-Katalog 405 (1926), nos. 52-4, 430 (1931) no. 667). Parts of this work are of historical or biographical interest and of these the following Persian translations exist :—

(1) *Tarjamah i mujallad i duwāzdahum i Bihār al-anwār*, on 'Alī b. Mūsā al-Riḍā (etc. ?), a translation made in 1308/1890-1 by Ismā'il b. S. M. Taqī Mūsawī Zanjānī¹: Majlis 537.

(2) *Kashf al-anwār*, a series of traditions chiefly concerning Muḥammad, 'Alī and the Imāms translated by M. Taqī b. M. Bāqir.

Edition : [Persia] 1295-1878°.

279. In the preface to the *Tuhfat al-majālis* the author calls himself Ibn Tāj al-Dīn Ḥasan Sulṭān Muḥammad, which is a Persian way of saying **Sulṭān Muḥammad b. Tāj al-Dīn Ḥasan**.² The British Museum Catalogue of Persian printed books, no doubt on the authority of one or both of the editions there described, appends to the name the words "called Fāzil Hindī". If this identification is correct,³ the author is a well-known Shī'ite scholar, who in the *Rauḍāt al-jannāt* (p. 548 bis

¹ For a translation of vol. i (which is not historical) by the same translator entitled *Kashf al-asrār* see Majlis 552.

² Apparently through an oversight the name appears in the British Museum Catalogue of Persian printed books (col. 256) as Ḥasan ibn Muḥammad (Tāj al-Dīn), called Fāzil Hindī.

³ There seems to be nothing improbable in the identification, although the *Tuhfat al-majālis* is not mentioned in the *Rauḍāt al-jannāt* among the works of al-Fāḍil al-Hindī. I'jāz Ḥusain Kintūrī does not mention the work at all. It is a late production, which quotes, for example, the *Bihār al-anwār* [of M. Bāqir al-Majlisī, d. 1110/1698-9 or 1111/1699-1700]. If al-Fāḍil al-Hindī's name was Sulṭān Muḥammad, he may have dropped the Sulṭān in his Arabic works for the purpose of conforming to Arabic ideas of nomenclature, just as, apparently for this reason, Ṣiddīq Ḥasan b. Aulād Ḥasan b. Aulād 'Alī (see p. 27 *supra*) calls himself Ṣiddīq b. Ḥasan b. 'Alī in at least one of his Arabic works.

= vol. iv p. 109) is called Bahā' al-Dīn M. b. Tāj al-Dīn Ḥasan b. M. al-Iṣfahānī al-mulaqqab bi-'l-Fāḍil al-Hindī. He was born in 1062/1652 at or near Iṣfahān, was taken to India as a child and having spent a number of years there became known as **al-Fāḍil al-Hindī** on his return. He was a precocious boy and began to write books in his twelfth year. His works (mainly commentaries or super-commentaries, it seems) deal *inter alia* with grammar and rhetoric as well as law and theology. Among them were *Munyat al-ḥarīṣ 'alā fahm Sharḥ al-Talkhīṣ* (I.H. 3197), which he wrote in his nineteenth year having previously written more than ten works, *Kashf al-lithām 'an Qarwā'id al-aḥkām* (I.H. 2628, where it is called *Kashf al-ibhām fī sharḥ Qarwā'id al-aḥkām*), *al-Manāḥij al-sawīyah fī sharḥ al-Rauḍat al-baḥīyah sharḥ al-Lum'at al-Dimashqīyah* (I.H. 3140) and a large Persian commentary on the *Qur'ān* entitled *al-Baḥr al-mawwāj*. He died at Iṣfahān on 25 Ramaḍān 1137¹/1725.

Tuḥfat al-majālīs, an account of the miracles performed by Muḥammad and the Imāms.

Editions: [Persia,] 1274/1858°, 1275/1859‡, 1297/1880*, Tabriz 1278/1861-2°.

[*Rauḍat al-jannāt* pp. 548 bis-550 bis = vol. iv pp. 109-111; *Qīṣaṣ al-'ulamā'* 243-4.]

280. It was by desire of Shāh-'Ālam Bahādur-Shāh (reigned 1118/1707-1124/1712) that Shaikh **Aḥmad b. Maḥmūd Muḥammadi al-Akbarābādī** compiled his

Tadhkirat al-sādāt, on the names, *kunya*s, *laqab*s, dates of birth and death and similar matters connected with the Prophet, Fāṭimah and the Twelve Imāms, together with genealogical information concerning their descendants, including some of those who came to India.

Edition: Allahabad 1880*.

281. In 1125/1713 an anonymous author wrote and dedicated to Shāh Sultān Ḥusain his

¹ This, according to the *Rauḍat al-jannāt*, was the date inscribed on his tombstone. I'jāz Ḥusain Kintūrī gives the date 1135/1722-3. Another mentioned in the *Rauḍat al-jannāt* is 1131/1718-19.

Jannāt al-khulūd (a chronogram), a small book (35 foll.) on traditions relating to the Imāms, festivals, the ascertainment of latitude and longitude and other matters: **Majlis** 539 (A.H. 1261/1845).

282. **Mirzā M. Šādiq “Āzād”**, a Tīhrānī, it appears, by origin, was evidently resident in Kāshmir when he completed his *Dil-gushā-nāmah*. This work he began in Šafar 1131/1719-20 and it took him six years to complete. He died in 1159/1746. He is the author of a continuation of “Bādhil’s” *Ḥamlah i Ḥaidarī*, written after the *Dil-gushā-nāmah* at the request of “Bādhil’s” cousin M. Fakhr al-Dīn (see p. 200 *supra*).

Dil-gushā-nāmah, or *Mukhtār-nāmah*, a *mathnawī* giving an account of al-Mukhtār: Sprenger 147, **Bānkīpūr** iii 373 (A.H. 1159/1746), **Rieu** ii 719b (18th cent.).

[**Bānkīpūr** vi 373 (where it is shown that **Rieu** was mistaken about the identity of the author).]

283. Muhibb ‘Alī Khān “**Ḥikmat**” was one of those who wrote continuations to the unfinished *Ḥamlah i Ḥaidarī* of “Bādhil”. His continuation, the *Šaulat i Šafdarī*, was composed in 1143/1730 (see p. 201 *supra*). Subsequently he began but left unfinished a poem on the life of Fāṭimah. This was completed by M. Kāẓim “**Ḥādhiq**”, whose *Aḥsan al-siyar*, composed in 1114/1702, has already been mentioned (p. 199), and who gave his continuation, four times as long as the original poem, the title of *Farah-nāmah i Fāṭimī*.

Farah-nāmah i Fāṭimī, a Shī‘ite poem on the life of Fāṭimah: Sprenger 314, **Rieu** ii 708 (preceded by “**Ḥikmat**’s” untitled fragment. 18th cent.).

284. **M. Nādir** refers to the *Takmil al-īmān* of ‘Abd al-Ḥaqq Dihlawī, and he consequently cannot have written earlier than the 17th century.

Tadhkirat al-ma‘šūmīn, lives of Muḥammad, the Twelve Imāms and the fourteen martyrs of Karbalā’ in 15 chapters: **Būhār** 39 (19th cent.).

285. **Walī Allāh Dihlawī**, who died A.H. 1176/1762-3, has already been mentioned as author of the *Fath al-Rahmān* and of *al-Fawz al-kabīr* (pp. 20-2 *supra*), and of the translation *Surūr al-mahzūn* (p. 179 *supra*).

Qurrat al-‘ainain fī tafḍīl al-Shaikhain, on the merits of Abū Bakr, ‘Umar and ‘Uthmān : *Āṣafiyyah* ii p. 1352 no. 316, **Būhār** 128 (19th cent.), **I.O.** D.P. 702, D.P. 82a (Bilg. 1396).

Edition : **Delhi** 1310/1892°.

286. **M. Naqī**, called also ‘**Alī Naqī** b. Aḥmad **Burūjirdī**, wrote his ‘*Ain al-bukā’* at Kāshān in 999/1590-1 (according to ‘Abd al-Muqtadir) or in 1199/1784-5 (according to Ivanow, who describes the earlier date as wrong).

(1) ‘*Ain al-bukā’*, accounts of the martyrs of Karbalā’ and other descendants of the Prophet. Possibly **Ivanow** Curzon 380 (1) (32 *majālis* ¹ only. A.H. 1248/1832-3) is a (defective ?) copy of this work.

(2) *Lubb i ‘Ain al-bukā’*, an abridgment of the preceding in 73 (or 74) *majālis* intended for recitation in Muḥarram : **Bānkipūr** vi 506 (A.H. 1241/1825), **Ivanow** Curzon 380 (2) (63 *majālis*, the last incomplete. A.H. 1254/1838).

287. **Mahdī b. Abi Dharr** al-Kāshānī al-Nirāqī ² was born at Nirāq, lived at Kāshān and retired to Najaf, where he was buried. He was a pupil of M. Bāqir al-Bihbahānī (b. A.H. 1117/1705-6 or 1118/1706-7, d. circ. 1208/1793-4), of Yūsuf b. Aḥmad al-Bahrānī (b. 1107/1695-6, d. 1186/1772) and of other distinguished scholars. The date of his death is not mentioned in the *Rauḍāt al-jannāt* or the *Qīṣaṣ al-‘ulamā’*, but according to the Mashhad catalogue (i, 4 (MSS.), p. 91) it occurred in 1209/1794-5. Several works of his are mentioned in the *Rauḍāt al-jannāt*, all of them apparently unknown to I‘jāz Ḥusain. His son Aḥmad Nirāqī (d. 1244/1828-9) was also a scholar of note (cf. Browne *Lit. Hist.* iv 411).

¹ According to ‘Abd al-Muqtadir, the author described his ‘*Ain al-bukā’* as consisting of twenty-two chapters.

² Nirāq “‘alā wazn ‘Irāq” is in the neighbourhood of Kāshān according to the *Rauḍāt al-jannāt*.

Muḥarriq al-qulūb, a Shī'ite history of the martyrs of the Prophet's family in two *muqaddimahs* and twenty *majālis*: **Mashhad** i 4, p. 91 (A.H. 1240), **Berlin** 567 (A.H. 1245/1829-30), 568 (lacks first fol. A.H. 1233/1818), **Āsafiyah** i p. 252 no. 518 (A.H. 1264/1848).

Edition: **Tabriz** [?] 1248/1833 (see *Mélanges asiatiques* v (St. Petersburg 1868) p. 516 and *Dorn Asiat. Mus.* p. 88, the latter of which gives Tīhrān as the place of publication).

[*Rauḍāt al-jannāt* iv 136-7; *Qīṣaṣ al-'ulamā'* 105-7.]

288. **M. Mubīn** b. Muḥibb Allāh b. Aḥmad 'Abd al-Ḥaqq **Lakhnawī** Ḥanafī Anṣārī died at Lucknow on 2 Rabī' ii 1225/7 May 1810. His best-known work is the *Mir'āt al-shurūḥ*, an Arabic commentary on Muḥibb Allāh al-Bihārī's *Sullām al-'ulūm*, an Arabic treatise on logic (For editions (Lucknow 1871, 1882, 1904 (this last edition, on the margin of Aḥmad 'Abd al-Ḥaqq's similar commentary, contains the first part (*taṣawwūrāt*) only), Cawnpore 1311/1893, 1896) see Ellis and Fulton-Ellis.) He wrote also an Arabic commentary on the *Musallām al-thubūt*, an Arabic work on the principles of Muḥammadan law, also by Muḥibb Allāh al-Bihārī, Arabic annotations on Mīr M. Zāhid's commentary on Quṭb al-Dīn al-Rāzī's *Risālah fī 'l-taṣawwūr wa-'l-taṣdīq* and other works (several of which are mentioned by Raḥmān 'Alī).

Wasīlat al-najāṭ, lives of the Twelve Imāms.

Edition: **Lucknow** 1895° (with marginal Urdu translation by M. Ḥādī 'Alī **Khān**).

[Raḥmān 'Alī 211.]

289. **M. 'Alīm** b. M. Mūsā Yaḥyā'i Afḍalī **Ilāhābādī** was the grandson of a well-known *Ṣūfī*, **Khūb** Allāh (properly M. Yaḥyā) Ilāhābādī (d. 1144/1731, see Raḥmān 'Alī 58).

Ghāyat al-himmah fī dhikr al-ṣaḥābah wa-'l-a'immaḥ or *Risālah i Muḥammadiyyah*, written originally A.H. 1206/1792, completed after revision A.H. 1209/1795, a history of the Prophet, the early Caliphs and the Imāms: **Bānkipūr** vi 508 (defective at end. Early 19th cent.).

290. **M. 'Alī b. M. Fāḍil** wrote in 1218/1803-4

Ma'dīn al-ṣūlahā' dar bayān i Saiyid al-Shuhadā' : Āṣafīyah ii p. 1556 no. 45.

291. Mufti **Ikrām al-Dīn**, a great grandson of 'Abd al-Ḥaqq Dihlawī (for whom see p. 194 *supra*), composed in 1220/1805-6

Sa'ādat al-kaunain fī bayān faḍā'il al-Ḥasanain, a legendary account of the deaths of al-Ḥasan, al-Ḥusain and the martyrs of Karbalā': **Būhār** 33 (19th cent.), **I.O. D.P.** 676 (A.H. 1239/1823).

Edition : **Delhi** 1893† (presumably, since it was registered on 2.1.1894).

292. Mullā **Bamūn 'Alī "Rājī"** Kirmānī was a Zoroastrian convert to Islām according to Sprenger, who was told that he died at Bombay "not many years ago" (Sprenger's Oudh Catalogue was printed in 1854).

(1) *Ḥamlah i Haidarī*, a *mathnawī* on the life of 'Alī' written A.H. 1220/1805-6 by order of the Shāh-zādah Ibrāhīm **Khān**: Sprenger no. 461, **Berlin** 558 (about the first half of the poem).

Editions : **Bombay** 1244/1828-9 (see Sprenger no. 461), 1264/1848*, [place ?] 1266/1849-50 (*Āṣafīyah* ii p. 876 no. 113), **Ṭīhrān** 1270/1854°, [Persia, probably **Ṭīhrān**,] 1283/1866°, [place ?] 1276/1859-60 (*Āṣafīyah* i p. 238 no. 467).

(2) *Dāstān i ghazwah i Ḥunain*. Edition : **Bombay** 1848*.

[Sprenger no. 461, Rieu ii 704b.]

293. **Faḍl i 'Alī b. Āqā Maḥmūd b. Āqā Aḥmad al-Iṣfahānī** began in 1208/1793-4 and completed in 1222/1807-8 his

Muḥīṭ al-ghabrā',¹ on the martyrdom of the Imāms, divided into 20 *baḥrs*: **Ivanow** 2nd Suppt. 940 (early 19th cent.).

294. **M. Ḥasan b. al-Ḥājī Ma'sūm al-Qazwīnī** was a pupil

¹ Ivanow writes *Muḥīṭ al-ghīrā'*, which I have ventured to emend as above.

of the distinguished Shī'ite theologian Āqā M. Bāqir b. M. Akmal Bihbahānī, who died in 1205/1790-1 or 1208/1793-4.¹ It was to Ḥusain 'Alī Mirzā, third son of Fath-'Alī Shāh and Governor of Fārs A.H. 1214/1799-1800-1250/1834-5, that he dedicated his

Riyād al-shahādah fī dhikr maṣā'ib al-Sādah, completed A.H. 1227/1812, a history of Muḥammad and the Imāms divided usually into three volumes consisting respectively of four, eighteen and eight *majālis*: **Rieu** i 155b (vol. ii (18 *majālis* relating to al-Ḥusain, his relatives etc. and al-Mukhtār). 19th cent.), Suppt. 45 (vol. i (4 *majālis* relating to Muḥammad, Fāṭimah, 'Alī and al-Ḥasan). A.H. 1228/1813), 46 (vol. ii (18 *majālis* as above). A.H. 1238/1823), 47 (vol. iii (8 *majālis* relating to the Imāms from Zain al-'Ābidīn to al-Mahdī). Early 19th cent.), **Bānkipūr** vi 503 (vol. ii (18 *majālis* as above)), **Princeton** 458 (A.H. 1262/1846).

Edition: [**Bombay** ?] 1273-4/1857-8*.

295. **M. Ḥusain al-Sharīf** b. M. 'Alī **Kirmānī** was over fifty years of age when he began the compilation of his *Rauḍat al-Ḥusainīyah*, which he dedicated to Fath-'Alī Shāh (A.H. 1211/1797-1250/1834) probably towards the end of his reign.

Rauḍat al-Ḥusainīyah, on the martyrdoms of the Imāms, their miracles etc., in 72 *majālis* and a *khātimah*: **Ivanow** 1st Suppt. 824 (probably shortly before A.H. 1246/1830).

296. **Qurbān b. Ramaḍān** "Bīdil" al-Bādashṭī al-Rūdbārī al-Qazwīnī wrote in 1248/1832-3 his

Mātam-kadah, on the martyrdom of al-Ḥusain and others.

Editions: [**Tīhrān**] 1274/1858° [this is given as the date of vol. ii, the only one in the B.M.], **Tīhrān** 1277/1860 (see *Mélanges asiatiques* v (St. Petersburg 1868), p. 516).

297. Maulawī **M. Šibghat Allāh** b. M. **Ghauth** entitled Muftī Badr al-Daulah 'Azīm-Nawāz **Khān Bahādur** Mu'tamad-Jang 'Umdat al-'ulamā' (presumably an official at one time in the

¹ For further information see *Rauḍāt al-jannāt* 123, *Qīṣaṣ al-'ulamā'* 157-161, *Nuǧūm al-samā'* 342.

employ of the Nawwāb of the Carnatic 'Azīm al-Daulah (d. 1819) or his successor 'Azīm-Jāh (d. 1825)) wrote his *Dāstān i ghām* in 1250/1834-5.

Dāstān i ghām, a Sunnite (prose) account of al-Ḥusain and his martyrdom based on an Arabic work by the same author. Edition: **Madras** 1258-9/1843*.

298. In 1250/1834-5 a Madrasī poet dedicated to M. Ghauth Khān, the last titular Nawwāb of the Carnatic (born 1239/1824, died 1855),¹ his

Bahr i ghām (a chronogram), a metrical account of the martyrdom of al-Ḥusain and his associates: **Ivanow** Curzon 313 (A.H. 1262/1846).

299. 'Abd al-'Aziz b. Walī Allāh **Dihlawī**, whose *Fath al-'Aziz* or *Tafsīr i 'Azīz* has already been mentioned (p. 24 *supra*), was born in 1159/1746 and died in 1239/1824.

Sirr al-shahādatain, an Arabic account of the martyrdom of al-Ḥasan and al-Ḥusain. Editions: **Lucknow** 1257/1841*, 1873*, **Delhi** 1285/1868-9*, **Sahāranpūr** 1296/1879*.

Persian commentary: *Tahrīr al-shahādatain*, by M. Salāmat Allāh "Kashfī" b. Sh. Barakat Allāh Badāyūnī Kānpūrī, who died at Cawnpore in 1281/1864 (see Raḥmān 'Alī 77-80).

Editions: **Lucknow** 1844*, 1874*, 1882*.

Persian translation: *Izhār al-sa'adah fī tarjamat Asrār al-shahādah* completed in 1251/1835 at Ghāzīpūr by Maulawī 'Alī Kabīr commonly called (*ma'rūf bah*) M. Miran-jān b. S. Ja'far (Muḥammadī Junaidī Ḥanafī) Ilāhābādī. Edition: **Calcutta** 1253/1837* (with the Arabic text).

300. Hājji **M. Šālīh al-Burghānī** completed in Shawwāl 1256/1840 his

Makhzan al-bukā' fī muṣibat Saiyid al-Shuhadā', on

¹ For his life see below in the section Biography: Poets, where the *tadhkirahs Subh i waṭan* and *Gulzār i A'zam* nominally compiled by him are mentioned.

al-Ḥusain's martyrdom. Edition: [Persia.] 1273/1856-7 (see *Mélanges asiatiques* v (St. Petersburg 1868), p. 515).

301. S. **Ghulām-ʿAlī** Mūsawī Riḍawī **Jahāngirnagari** wrote in 1263/1847 his

Ḥamlah i Ḥusainī, a *mathnawī* on the battle of Karbalā': **Bānkīpūr** iii 439 (19th cent.).

302. Qurbān-ʿAlī (*mulagqab wa-mutakhallis bi-*) "**Kāmyāb**" b. M. Rafī' Pāzawārī Māzandarānī himself gave Dorn a copy of his '*Ummān al-bukā*' at Bārfurūsh, no doubt in 1860 when Dorn visited the town. "Mirza Kamyab," says Dorn, "est regardé comme un des premiers savants du Mazandéran."

'*Ummān al-bukā*', on the martyrdom of al-Ḥusain and others. Edition: **Tīhrān** 1276/1859-60 (see *Mélanges asiatiques* v (St. Petersburg 1868), p. 516).

303. **Riḍā-Qulī khān** "Hidāyat" died A.H. 1288/1871 (see p. 151 *supra*).

Mazāhir al-anwār fī manāqib al-a'immat al-aṭḥār. Edition: [Tabriz.] 1280/1863°.

304. **M. ʿAlī b. Mūsā** b. Ja'far b. Maḥmūd b. **Ghulām-ʿAlī** al-Najafī al-Asadī **al-Kāzīmī** came to Bombay in 1252/1836-7 after making a pilgrimage to Mecca and to the shrines of the Imāms. Subsequently he travelled much and visited among other places Lucknow and London. He was the author of (1) *Ḥuzn al-mu'minīn*, Shī'ite elegies [Edition: place? ¹ 1260/1844, see Āsafiyah i p. 238 no. 425], (2) *Lisān al-wā'izīn*, in praise of the family of 'Alī, and

(3) *Surūr al-mu'minīn*, a history of 'Alī and his family to the death of al-Mukhtār, written in 1281/1864 for S. Ḥasan Shāh Āqā **Khān** and divided into 31 *majālis* and a *khātimah*: **Berlin** 575.

305. S. **Ṣadr al-Dīn Aḥmad** b. Karīm al-Dīn Aḥmad 'Alawī **Mūsawī** Ḥanafī Qādirī **Būhārī** Bardawānī was born in 1259/1843

¹ Probably Bombay, of course.

at Būhār in the Bardwān District of Bengal. His great-grandfather Munshī S. Ṣadr al-Dīn b. S. M. Ṣādiq (d. 1211/1797) was *Mīr Munshī* and subsequently *Madār al-mahāmm* to Mīr Ja'far, Nawwāb of Murshidābād, assisted Warren Hastings in the settlement of Bengal, Bihar and Orissa, and founded the Jalāliyah Madrasah with 'Abd al-'Alī "Baḥr al-'ulūm" as principal. To this madrasah Munshī Ṣadr al-Dīn attached the library which his great-grandson greatly augmented and which in 1904 he presented to the Government of India. This library, designated the Būhār Library, is preserved in the Imperial Library at Calcutta and its contents are known to Orientalists through the catalogues of Persian and Arabic manuscripts published in 1921 and 1923 respectively. Maulawī Ṣadr al-Dīn died in 1905.

Rawā'ih al-Muṣṭafā min azhār al-Murtaḍā, a large work on the Imāms, some of their descendants and various saints begun A.H. 1302/1885 and completed A.H. 1303/1886: **Bānkīpūr** viii 724-5 (A.H. 1304/1886, autograph).

Edition: **Cawnpore** 1305/1889°.

[*Rawā'ih al-Muṣṭafā*, vol. ii, at end; *Catalogue of the Persian manuscripts in the Būhār Library*, Calcutta 1921, preface; *Calcutta Review* N.S. vol. iv, no. 3 (Sept. 1922); **Bānkīpūr** viii 724.]

306. M. Ḥasan Khān Marāghī, entitled **Ṣanī' al-Daulah** and afterwards **I'timād al-Saltānah**, died at Tihrān in 1896 (see p. 154 *supra*).

Hujjat al-sa'ādah fī hijjat al-shahādah, an account of the martyrs of Karbalā', followed by a summary of the events of A.H. 61 throughout the world. Editions: [Tihrān,] 1304/1887°, **Tabriz** 1310/1893°.

307. Abū 'l-Ḥasan "**Khurram**" **Shirāzi**, entitled Ṣadr al-shu'arā', was a poet of the time of Nāṣir al-Dīn Shāh Qājār.

Shajā'at al-Ḥusainī, a poem on the martyrdom of al-Ḥusain and his companions.

Editions: **Bombay** 1309/1891° (containing also the same author's *Manāqib al-A'imma*h, poems in praise of the Imāms,

and *Maṭla' al-anwār*, poems in praise of Nāṣir al-Dīn Shāh and the royal family of Persia, etc.), 1328/1910* (containing also the same author's *Maulūd-nāmah*, a poem on the Twelfth Imām, *Manāqib al-A'imma*, *Maṭla' al-anwār* and *Bahār i Khurram* or *Ḥadīqah i dānish*, on prosody).

308. **M. 'Abbās** "Rif'at" **Shirwānī** was the son of Aḥmad b. M. al-Yamanī al-Shirwānī.¹ He settled at Bhopal and is described by Ṣiddiq Ḥasan in the *Sham' i anjuman* (1875) as *Muhtamm i maḥkamah i tartīb i dastūr al-'amal i ri'āsat*, no doubt a temporary employment. A work of his entitled *Qalā'id al-jawāhir fī aḥwāl al-Bawāhir* composed in 1287/1870-1 and published in 1301/1883-4 is mentioned in the Āsafiya Catalogue (i, p. 248). Other works written by him were the *Sultān-nāmah*, a short history of the Ottoman Sultāns ending with a brief account of the Russo-Turkish war of 1877 written in 1304/1886-7 (Editions: Bombay 1304/1887*, 1307/1890°), and the *Tārīkh i Qaiṣar i Rūm* (Edition: Cawnpore 1281/1864°), a translation of Ibrāhīm Efendi's *Misbāḥ al-sārī*, an Arabic history of the Sultāns of Turkey.

¹ There is some biographical information about A. b. M. al-Yamanī al-Shirwānī (derived mainly from Jawād Sābāt's Arabic work *al-Barāhīn al-Sābāṭiyah fī-mā tastaqīmu bihi da'ā'im al-millat al-Muḥammadiyah*, Calcutta 1229/1814) in Maulawī Abdul Walī's *Life and work of Jawad Sabat, an Arab traveller, writer and apologist, together with a review of his romantic career, as a Christian and Muslim*, Calcutta and Simla 1925*, pp. 5, 6, 10, 12, 14, 20, 21, 22, 23, 24, 27, 33, 34, 42, 51-3, 80-1. According to Jawād Sābāt A. b. M., whom Sābāt often calls al-Jurjī, was born at Ḥudaidah, his father, Mirzā M. Taqī, having come thither from Shirwān and married the daughter of Saiyid Ḥaidar, a (Jurjī) merchant (dallāl) of Baghdād. In 1808 [apparently, see Roebuck, *Annals of the College of Fort William*, appendix, p. 47] he became attached to the Arabic Department of the College of Fort William and while there he compiled or edited a number of Arabic works for the use of the students, e.g. *Nafḥat al-Yaman* (1811), *Iḫwān al-safā'* (1812), *Ḥadīqat al-afrāḥ* (1813), *al-'Ajab al-ḥajab* (letters, mostly original. 1813), *Diwān al-Mutanabbī* (1814), *Alf lailah wa-lailah* (1814-18), *al-Qāmūs* (1817), *'Ajā'ib al-maḥdūr* (1818). In 1235/1820 his panegyric on Ghāzī al-Dīn Ḥaidar entitled *al-Manāqib al-Ḥaidariyah* was published at Lucknow. Raḥmān 'Alī mentions a work of his entitled *Shams al-iqbāl fī manāqib Malik Bhōpāl*. According to Abdul Walī he died at Poonah in 1256/1840. He was a Shī'ite. Cf. Brockelmann ii 502, Raḥmān 'Alī 19, Būhār Arabic Cat. no. 434.

Tārīkh i Āl i anjād, an account of Muḥammad and some of his descendants and successors : Edition : **Delhi** 1312/1895°.

[*Sham' i anjuman* p. 182.]

309. Mirzā ‘Abbās-Qulī **Khān** “Sipihr” b. M. Taqī Lisān al-Mulk Kāshānī,¹ the author of the *Tadhkirah i Nāṣirī*, verse and prose eulogies of Nāṣir al-Dīn **Shāh** and the events of his reign ([**Tihrān**] 1304/1887°), wrote also

(1) *Aḥwāl i ḥadrat i Bāqir*, a life of the Imām M. al-Bāqir, completed in 1323/1905-6 : **Majlis** 563 (Supplement to vol. ii only ?).

Edition : [**Tihrān**,] 1323-4/1905-6°.

(2) *Ṭirāz al-mudḥahhab*, a life of Zainab, written A.H. 1314/1896-7.

Editions : **Bombay** 1322/1904-5 (“*Ṭirāz al-mudḥahhab i Muzaḥḥarī*.” See Āṣafiyah i p. 246), **Tihrān** 1323/1905-6 (see **Mashhad** iii p. 137).

310. Mullā ‘Abbās “**Tūṭī**” b. Mullā M. Ashrafi **Māzandarānī** wrote in 1332/1913-14 his

Naẓm al-shuhadā’, a metrical account of the martyrdoms : **Mashhad** i 4, p. 101 (autograph).

311. APPENDIX

(a) Titled or quasi-titled works

(1) *Ansāb i Ṭālībīyīn* : see *Baḥr al-ansāb* below.

(2) *Anwār al-shahādah*, a collection of traditions relating to the events of Karbalā’, by Ḥasan b. ‘Alī Yazdī **KTHNWĪ** : **Lahore** Panjab Univ. Lib. (A.H. 1294/1877. See *Oriental College Magazine*, vol. ii, no. 3 (Lahore, May 1926) p. 62, where it is stated that a printed edition exists).²

¹ For M. Taqī Lisān al-Mulk see p. 152 *supra*.

² Perhaps this was the *Anwār al-shahādah* ascribed to M. Ḥasan published at **Lahore** in 1885†.

(3) *Asās al-īmān*, on the lives and attributes of the Twelve Imāms in 12 sections, by "Wālih"¹: **Browne** Suppt. 45 (A.H. 1128/1716).

(4) *Asrār al-shahādah* (*fī bayān aḥwāl Shuhadā' Karbalā'*), by 'Abbās 'Alī. Edition: **Persia** 1277/1860-1 (see **Cairo** p. 498).

(5) *Asrār al-shahādah*, an account in mixed prose and verse of the life and martyrdom of 'Alī and his family followed by elegies, by Ismā'il Khān "Sarbaz" Burūjirdī. Edition: [Tīhrān?] 1284/1867°, **Persia** 1296/1879 (see **Harrasowitz's** **Bücher-Katalog** 430, no. 879).

(6) *Ātash-kadah* (?), a detailed legendary account of the martyrs of Karbalā' in mixed prose and verse, by "Jauharī",² who cannot have lived earlier than the 17th century, since he quotes M. Bāqir Majlisī: **Būhār** 41 (defective at both ends, opening with the 10th *shu'lah* of the fifth *ātash-kadah*. 19th cent.).

(7) *Badr i musha'sha'*, on the descendants of Mūsā al-Mubārqa', son of M. al-Taqī, the 9th Imām, by Mīrzā Ḥusain Nūrī Ṭabarsī. Editions: [**Bombay**,] 1308/1890°, 1893†.

(8) *Baḥr al-ansāb*, an Arabic work.³ Persian translation: *Kitāb dar bayān i ansāb i Ṭālibīyān*, by Khwājah Mīr b. 'Imād al-Dīn M. b. Amīr S. 'Alī al-Ḥusainī, a detailed genealogy of the descendants of Abū Ṭālib in three *bābs* ((1) 'Alī's offspring, (2) Ja'far's offspring, (3) 'Aqīl's offspring): **Ethé** 168 (A.H. 1081/1671).

(9) *Baḥr al-ansāb*: see *Kanz al-ansāb* below.

(10) *Baḥr al-manāqib*: see *Durr Baḥr al-manāqib* below.

(11) *Bait al-aḥzān*, on the martyrdoms of 'Alī and his family, by 'Abd al-Khāliq b. 'Abd al-Raḥīm Yazdī (*al-aṣl*) Mashhadī (*al-maskin*). Edition: **Tabriz** 1275/1859° (cf. *Mélanges asiatiques* v (St. Petersburg 1868), p. 515).

¹ Presumably a *takhalluṣ*. The author cannot be 'Alī-Qulī Khān "Wālih" Dāghistānī, who was born in 1124/1712.

² Possibly identical with M. Ibrāhīm "Jauharī" b. M. Bāqir al-Marwī, author of the *Tūfān al-bukā'* mentioned below.

³ There are several Arabic works with this title.

(12) *Dāstān i Karbalā'* : Velyaminov-Zernov p. 863 no. 6.

(13) *Dhakhīrat al-'uqbā fī faḍā'il a'immat al-hudā*, by 'Ashiq 'Alī Khān : *Āṣafīyah* ii p. 1556, no. 54 (A.H. 1253/1837-8, probably a printed book though described as a MS.). Edition : **Calcutta** 1253/1837*.

(14) *Durr baḥr al-manāqib fī faḍl 'Alī b. Abī Tālib*, by 'Alī b. Ibrāhīm surnamed Darwish Burhān Baghdādī, an abridgment of the author's Arabic work *Baḥr al-manāqib* : **Majlis** 542 (A.H. 984/1576-7), 543 (defective. Old), 544, **Berlin** 564 (def. at end. Old), **Ivanow** Curzon 379 (A.H. 1218/1803), **Rieu** ii 857a (A.H. 1230/1815), *Āṣafīyah* ii p. 1556 no. 47.

(15) *Faḍā'il al-a'immaḥ*, by M. Taqī Iṣfahānī known as Āqā Najafī. Edition : place ? 1305/1887-8 (see *Mashhad* iii p. 20).

(16) *Faḍā'il al-'arīfīn* : see *Shams al-duḥā* below.

(17) *Hikāyat i Muḥammad i Ḥanaṣīyah*, "history of Muhammad, son of the Ḥanaṣīyyah, from the time when the tidings of his brother Ḥusain's death reach him to the time when he releases the latter's son, Zain ul-'Ābidīn, from captivity, and finds the charred body of the accursed Yazīd at the bottom of a well." Apparently this and no. (51) *infra* are "detached portions of a late composition exhibiting the Shī'ah legend in its most exuberant growth" : **Rieu** ii 819a (A.D. 1721).

(18) *Ḥang-nāmah*, a versified account of the life and wars of Muḥammad, Abū Bakr and 'Umar, by Aḥmad Khān "Šūfī" : **Lucknow** 1299/1882°.

(19) *Ḥang-nāmah i Ḥusainī*, a life of al-Ḥusain preceded by a short notice of al-Ḥasan : **Būhār** 42 (Bengali Samwat 1252/A.D. 1844).

(20-23) *Kanz al-ansāb wa-baḥr al-muṣāb* (so *Āṣafīyah* ii 1778 no. 127, while the title-page of the 1316 edition has *Kanz al-ansāb ma'rūf bah Baḥr al-ansāb*), genealogies of the Twelve Imāms and their descendants ascribed in the *Āṣafīyah* catalogue to Abū Mikhnaf (for whom see Brockelmann i 65 and *Ency. Isl.*), a work written originally in Arabic, brought to Persia A.H. 653/

1255 by a certain S. Abū Tālib, who died a few years later at Sabzawār (see Rieu iii 1061b, 1081a, where the work is called *Ansāb-nāmah*), and translated into Persian by a writer of the same century, S. Murtaḍā 'Alam al-Hudā,¹ best known as the author of the *Tabṣīrat al-awāmm*, an account of religions and sects, mainly those of Islām (see Rieu i 140, iii 1081a): **Āṣafīyah** ii p. 1778 no. 117, **Rieu** iii 1061b (extracts only). Probably identical with this is "Abu Michnaf b. Lūt b. Jahja Chusaiy's" *Bahr al-ansāb* preserved in the Asiatic Museum at Leningrad (see *Mélanges asiatiques* iv (St. Petersburg 1863), p. 54).

Editions: **Bombay** 1302/1884 (*Āṣafīyah* ii p. 1778 no. 127), 1316/1898.²

(24) *Karbalā i mu'allā*, a metrical account of the martyrdoms at Karbalā', by Muẓaffar 'Alī Khān "Asīr". Editions: **Lucknow** 1880°, **Cawnpore** 1899†.

(25) *Khaṣā'is al-Ḥusainīyah*, by Ja'far b. Ḥusain Shūshtārī. Edition: **Bombay** 1313/1895°.

(26) *Lisān al-dhākirīn*, lives of the Imāms with some account of events in the life of Muḥammad etc., by M. Hādī Nā'inī. Edition: **Tihrān** 1296/1879°.

(27) *Majālis al-aḥzān*, on the deaths of Muḥammad, Fāṭimah, 'Alī, al-Ḥasan and al-Ḥusain in 10 *majālis* dedicated to Prince M. Buland-Akhtar: **Ivanow** Curzon 377 (18th cent.).

(28) *Majālis i Saiyid al-Shuhadā'*: **Āṣafīyah** ii p. 1556 no. 50 (from 4th to 10th *majlis*. A.H. 1231/1816).

(29) *Majma' al-manāqib*, lives of Muḥammad and the Imāms written by 'Alī b. Ja'far Iṣfahānī in India at the age of fifty: **Būhār** 36 (18th cent.), 37 (A.H. 1274/1858).

(30) *Manāqib i dabīrīyah*: see *Shams al-duḥā* below.

(31) *Mufarriḥ al-qulūb*: see *Mukhtār-nāmah* below (no. 40).

¹ See *Rauḍat al-jannāt* 565 bis (vol. iv p. 126).

² In the British Museum catalogue this work will be found under 'Alī ibn al-Ḥusain ibn Mūsā, i.e. the celebrated al-Sharīf al-Murtaḍā, a much earlier 'Alam al-Hudā (for whom see *Ency. Isl.* under Murtaḍā).

(32) *Muhaiyij al-aḥzān*, by Ḥasan b. M. 'Alī al-Yazdī (*aṣṭ^{an}*) al-Ḥā'irī (*maskīn^{an}*), an account of al-Ḥusain's martyrdom. Editions: [Tīhrān?] 1271-2/1854-6°, [Persia,] 1277/1860-1 (see *Mélanges asiatiques* v (St. Petersburg 1868), p. 516).

(33) *Mu'jizāt wa-ḥikāyāt Maulāya . . . Amīr al-Mu'minīn*, on 'Alī, his miracles etc. Edition: [Persia,] 1305/1887°.

(34) *Mukhtār-nāmah*, in 24 *majālis* beginning *al-Ḥamdu li-llāh . . . Bī-dān kih tasallī i dīl wa-rāḥat i jān i Shī'iyān i mukhlis* (cf. no. 41): **Berlin** 4 (27) (ten *majālis* only. A.H. 1027/1618), 4 (29) (*Majālis* 14-16).

(35) *Mukhtār-nāmah* or *Qisṣah i Mukhtār*, in 23 *majālis* beginning *al-Ḥamdu li-llāhi Rabb al-'ālamīn . . . ammā ba'd tasallī i dīl i mūminān u rāḥat* (cf. no. 41 *infra*): **Rieu** i 156 (A.H. 927/1521).

(36) *Mukhtār-nāmah*, in 14 *majālis*: **Ivanow** 2nd Suppt. 939 (A.H. 1220/1805).

(37) *Mukhtār-nāmah*, in 18 *majālis* beginning *al-Ḥamdu li-llāh Rabb al-'ālamīn . . . ammā ba'd khudāwand i akhbār . . .*: **Ivanow** Curzon 378 (A.H. 1059/1649), **Bānkīpūr** vi 505 (18th cent.).

(38) *Mukhtār-nāmah*: **I.O.** 3716.

(39) *Mukhtār-nāmah*: **Lindesiana** p. 198 (circ. A.D. 1750).

(40) *Mukhtār-nāmah*, or *Mufarriḥ al-qulūb*, in eleven *majālis* beginning *al-Ḥamdu li-llāh alladhī sharaḥa ṣudūranā . . .*: **Berlin** 577 (A.H. 1233/1817).

(41) *Mukhtār-nāmah*, in 21 *majālis* beginning *al-Ḥamdu li-llāh Rabb al-'ālamīn wa-'l-'āqibatu li-l-muttaqīn . . . ammā ba'd tasallī i dīl i mūminīn wa-rāḥat i jān i majrūḥān i mukhlis qisṣah i Mukhtar ast*: **Berlin** 576 (1) (A.H. 1225/1810).

(42) *Mukhtār-nāmah*: see *Surūr al-mu'minīn* below.

(43) *Mukhtaṣar* (beg. *al-H. l. Rabb al-'ā. wa-'l-ṣ. wa-'l-s. 'alā khair khalqih M. wa-ālih wa-awladih wa-a'immaḥ i ithnā 'aṣḥar 'alaihim al-s. ajma'in*), a history of the Twelve Imāms and their descendants literally translated by a certain "Shaikh

al-ḥuffāz" from an Arabic original: **Berlin** 563 (1) (A.H. 1149/1737).

(44) *Muṣibat-nāmah*, by M. Baqā Wārith: **Bukhārā** Semenov 106.

(45) (*Muṣibat-nāmah*): **Ivanow** 2nd Suppt. 941 (defective at both ends. Early 19th cent.).

(46) (*Muṣibat-nāmah*): **Ivanow** 2nd Suppt. 942 (defective at both ends. Mid. 19th cent.).

(47) *Nasab-nāmah i a'immaḥ i ma'sūmīn*: **Browne** Suppt. 719 (A.H. 973/1565-6).

(48) *Nihāyat al-su'ul fī manāqib raiḥānat al-Rasūl*, by 'Abd al-Wahhāb b. M. Ghauth Shāfi'i: **Āṣafiyaḥ** ii p. 1558 no. 8 (A.H. 1238/1822-3).

(49) *Nūr al-absār fī akhdh al-thār*, by S. M. Ibrāhīm b. M. Taqī, Muṭṭahid, of Lucknow. Edition: place? date? (see **Āṣafiyaḥ** ii p. 882 no. 149).

(50) *Nūr al-shuhadā'*,¹ by S. Nūr al-aṣfiyā': **Āṣafiyaḥ** i p. 258 no. 381.

(51) *Qiṣṣah i Amīr al-mu'minīn Ḥasan u Ḥusain*, a legendary history apparently extracted from some late work: **Rieu** ii 819a (A.D. 1721).

(52) *Qiṣṣah i Mukhtār*: see *Mukhtār-nāmah*.

(53) *Qiṣṣah i Shīr i mardān 'Alī i Murtaḍā*, fabulous narratives relating to 'Alī: **Rieu** ii 856a (18th cent.).

(54) *Raudat al-a'immaḥ*, lives of the Twelve Imāms, by S. 'Izzat 'Alī Ridāwī. Edition: place? 1271/1854-5 (see **Āṣafiyaḥ** i p. 240 no. 433 and cf. Peshawar 1452).

(55) *Raudat al-khulafā'*,¹ by Ḥusain b. Ismā'il al-BRHĀRĪ [?]: **Āṣafiyaḥ** i p. 240 no. 372 (defective at beginning. A.H. 1112/1700-1).

¹ This work occurs in the section *Tārīkh i fārisī* in the **Āṣafiyaḥ** catalogue, but its precise subject is not stated.

(56) *Rauḍat al-mujāhidīn* or *Mukhtār-nāmah*, by 'Aṭā' Allāh b. Ḥusām al-Wā'iz. Edition: **Tihrān** 1261/1845°.

(57) *al-Risālat al-ansābiyah*, on the fortunes of those 'Alids who were banished by the Marwānids 115 years after the death of Muṣaiyib b. Khuzā'i and who then migrated to Tāli-shistān and Dailamān in Gīlān: **Berlin** 563 (2) (A.H. 1149/1737).

(58) *Riyāḍ al-shuhadā'*, an account of the rebellion of al-Mukhtār in four *faṣls*, beginning *al-Ḥamdu li-llāhi 'l-adhī ablā auliya'ahu bi-'l-miḥan wa-'l-maṣā'ib*: **Ross and Browne** 232 (2) (A.H. 1281/1864).

(59) *Saiyid al-sādāt*, a metrical account of 'Alī, Fāṭimah, al-Ḥasan and al-Ḥusain, by Maḡhar al-Ḥaqq: **Lahore** Panjab Univ. Lib. (A.H. 1230/1815. See *Oriental College Magazine*, vol. ii, no. 3 (Lahore, May 1926) p. 62).

(60) *Shajarah i ṭaiyibah*, on Mūsā al-Kāzim and his descendants with special reference to the Ṣafawids, by M. 'Alī Khān called Nawwāb i Daulah. Edition: **Farrukhābād** 1314/1896°.

(61) *Shams al-ḍuḥā*, or *Manāqib i dabīriyah* or *Faḍā'il al-'arīfīn*, on the merits of the Imāms, by Maulawī Ṣafdar Ḥusain. Edition: **Lucknow** 1298/1881°.

(62) *Shaukat i 'Arab*, a historical poem by Ghulām-Muḥammad Khān "Khabīr" Khatak written in opposition to the *Shāh-nāmah* to celebrate the conquest of Persia by Sa'd b. [Abī] Waqqāṣ. Edition: **Lucknow** 1875°*.

(63) *Surūr al-mu'minīn* or *Mukhtār-nāmah*, by Mullā M. Ḥusain Nā'inī. Editions: [place ?] 1270/1853-4 (see Berlin p. 545), [Persia] 1281/1864-5 (see *Mélanges asiatiques* v (St. Petersburg 1868) p. 526, no. 106).

(64) *Tārikh i futūḥ i Shām*, translation of an Arabic history of the conquest of Syria: **Ethé** 134.

(65) *Tārikh i 'Umarī*, a history of the Caliph 'Umar said to have been written in Arabic for Hārūn al-Rashīd and translated into Persian by M. Ḥusain b. 'Abd al-Salām for Maḥmūd b. Subuktigīn: **Rieu** iii 1041b (extracts only. Circ. A.D. 1850).

(66) *Tūfān al-bukā'*, lives of Muḥammad, Fāṭimah, 'Alī and the Imāms, by M. Ibrāhīm "Jauharī" b. M. Bāqir al-Marwī. Editions: **Tihrān** 1259/1843 (see *Āṣafīyah* i p. 246 no. 443), 1263/1847°, **Tabriz** 1274/1857-8 (see *Mashhad* i 4 (printed books) p. 18), place? 1294/1877 (*ibid.*), **Persia** n.d. (see *Mélanges asiatiques* v (St. Petersburg 1868) p. 516).

(67) *Tuḥfat al-akhawain fī manāqib al-Shaikhain*, on the merits of Abū Bakr, 'Umar, 'Uthmān, Mu'āwiyah and some of the *Ashāb*, divided into a *muqaddimah*, four *fasls*, a *khātimah* and a *tabṣirah*: **Bodleian** 1796.

(68) *Tuḥfat al-dhākirin*, on the life of al-Ḥusain and other members of the Prophet's family, by "Bīdīl" [identified in the B.M. catalogue with the well-known poet 'Abd al-Qādir "Bīdīl", b. at Patna A.H. 1054/1644-5, died at Delhi A.H. 1133/1720, but this is probably incorrect]. Edition: **Tihrān** 1280-1/1863-4° (3 vols.).

(69) *Tuḥfat al-Riḍawīyah*, a life of ['Alī b. ?] Mūsā al-Riḍā, by Naurūz 'Alī b. M. Bāqir Bisṭāmī.¹ Edition: **Tabriz** 1281/1865°.

(70) *Wasīlat al-najāt*, on the death of al-Ḥusain and other martyrs, by M. Ḥusain b. M. Riḍā. Edition: [**Tihrān**,] 1284/1867°.

(71) *Wasīlat al-najāt*, on the events of '*Ashūrā*', by Naurūz 'Alī b. M. Bāqir al-Bisṭāmī²: **Lahore** Panjab Univ. Lib. (see *Oriental College Magazine*, vol. ii, no. 3 (Lahore, May 1926), p. 62). Edition: [**Persia**,] 1300/1883°.³

(b) *Untitled works*

(1) Account of al-Ḥusain's martyrdom: **Lindesiana** p. 152 no. 776 (circ. A.D. 1770).

(2) *Kitāb dar faḍīlat i ḥaḍrat i 'Alī*: **Āṣafīyah** ii p. 880 no. 77.

¹ For another work by this author see *Wasīlat al-najāt* below.

² For another work by this author see *Tuḥfat al-Riḍawīyah* above.

³ The British Museum catalogue describes this work as a tract on Moslem rites, whereas according to the *Oriental College Magazine* it relates to the events of '*Ashūrā*'.

(3) Legendary history of the death of al-Ḥusain and other martyrs, divided into *mishkāts* subdivided into *miṣbāḥs*: **Berlin** 565 (begins in *Mishkāṭ* vii, *Miṣbāḥ* 3 and breaks off in *Mishkāṭ* ix, *Miṣbāḥ* 2), 566 (begins with *Mishkāṭ* ix, *Miṣbāḥ* 3, ends in *Mishkāṭ* xii).

(4) Narratives of the martyrdoms of the Imāms divided into *majālis*: **Browne** Suppt. 1453 (defective at both ends).

(5) Popular history of the Imāms and their partisans from the death of al-Ḥusain to the overthrow of the Umayyads: **Browne** 1452.

(6) *Risālah dar faḍā'il i Saiyid al-shuhadā'*: **Āṣafiyyah** ii p. 1556 no. 40.

(7) Stories of al-Ḥusain etc.: **Upsala** Zetterstéen 407.

(8) Work in prose and verse on the martyrdom of al-Ḥusain, by M. Hādī b. Abī 'l-Ḥasan al-Sharīf al-Nā'inī (presumably identical with the author of the *Kutāb i Yūsufīyah* mentioned on p. 172 *supra*): **Rieu** i 156a (small fragment only. 19th cent.).